True Guidance and Light series (4)

WAS JESUS CRUCIFIED FOR OUR ATONEMENT?

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Translated from Arabic by
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First, all praise and thanks to Allah - God Almighty. It is with great honor that I present this humble work to my reader, hoping that God Almighty will help him benefit from it, and makes him and me among those who know the truth and among the guided.

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Munqidh Bin Mahmoud Assaqqar, PhD

INTRODUCTION

Praise to Allah[1] (S.W)[2], the cherisher and sustainer of the worlds, and may peace and blessings be upon all of His messengers.

In our previous parts of this series “True guidance and light series”, we have concluded and confirmed a plain truth, which is that the Holy Bible, as we have seen, is man work, and not the word of Allah (S.W) in any way. Thus, Christians cannot present it as evidence for any of their creeds or events, including the crucifixion and the Atonement.

In order to continue the discussion with Christians, and to avoid closing this topic, we put forward two following questions, one is historical, and the other is theological.

The first question is; did Jesus (PBUH)[3] die on the cross, as the Gospels mention and the contemporary Christian sects agree?

The second question, which is related to the first - we ask it just for the sake of argument - is, assuming that Jesus died on the cross, was he crucified to atone us and humanity?

Following these two questions, many other questions will arise.
What is the salvation from; is it from the Hellfire or from the world's troubles and miseries?

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[1] - Muslims prefer using the name “Allah”, which is one of many other beautiful names and it is God Almighty’s greatest name, instead of the English word “God”. The word “Allah” is pure and unique unlike the English word “God”, which can be used in many forms. If we add ‘s’ to the word “God” it becomes “Gods”, that is a plural of God. Allah is one and singular, there is no plural of Allah. If we add ‘dess’ to the word ‘God’, it becomes ‘Goddess’, that is a female God. There is nothing like male Allah or female Allah. (taken from: “The Concept of God in Major Religions”, Dr. Zakir Abdul Kareem, pp 18) (Added by the translator)

[2] - Muslims do not mention the name of Allah without glorification. The letters “S.W” is an abbreviation of the two Arabic words “Sobhanahu Wataala”, which means, ***“Glory to Him! He is high above all”*** (Holy Quran 17:43). The English meaning of these two words is from the “Meaning of the Holy Quran by Abdullah Yusof Ali”. Therefore, in this book I will use the words “Allah (S.W)” when referring to God Almighty, except for excerpts and quotations.
(Added by the translator)

[3]- Muslims also do not mention the name of a Prophet without honoring him with prayer and invocation. The letters “PBUH” is an abbreviation of the sentence, “Peace Be upon Him” when mentioning a prophet, or “Peace Be Upon Her” when mentioning the Pure Virgin Mary, and the letters “PBUT” is an abbreviation of the sentence, “Peace Be Upon Them”, when mentioning more than one prophet. (Added by the translator)

Is it a salvation from our parents' (Adam and Eve) sins only, or all of our sins?

Is it conditional or is it a love gift from Allah (S.W) and his Christ, which is far great to be reciprocated?

Is the salvation for the Jews only, to whom Jesus (PBUH) was sent, or for the whole human beings, which were born full of sins?

We will answer these questions and others, in our forth episode of this series, concluding them in one question, was Jesus crucified for our atonement?

We will answer these questions objectively, logically, and scientifically; searching the pages of the Christian Holy Bible, taking our minds, our instincts and our reasoning as the judge , considering the professes of the history and the wisdom of Christianity's wise men as evidence.

Oh our Lord (Allah S.W), guide us to the truth by your will, indeed, you guide whom you want to the right path. Amen.

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Jesus’ crucifixion in Christianity

Christians consider the crucifixion as the most important event in the world and history. They believe that Allah (S.W) sent his son (Jesus) to die on the cross, to save humanity from the sin of their father Adam, and all their sins as well.

The Gospels assure - in long chapters- Jesus’ (PBUH) crucifixion, mentioning details of his capture, his prosecution, his crucifixion, his burial then his resurrection, and lastly, his ascending to heaven.

What indicates the importance of the crucifixion in the Christian belief is that Christians believe that God incarnated in Jesus for the crucifixion of God himself. The famous Protestant reformer Tomas Aconite (called the angelical doctor) described this as he said, “There are many opinions regarding the incarnation, some claim that the Son of God would have incarnated even if Adam did not commit a sin, while others believe the contrary. It seems more correct to take the second opinion; as the Bible always tells us, “The first human sin was the reason for God’s incarnation”. Thus, we see that God made this incarnation to remedy the sin. Means without sin would be no incarnation.” [1]

In his book “Eternity Priesthood”, the English cardinal, Mining, described the importance of this event. He said, “The importance of this event, which causes confusion, is clear! If Jesus’ crucifixion was not real, then all Christians’ beliefs would be destroyed from the roots. If He did not die on the cross, there would be no sacrifice, no salvation, and no Trinity. Paul, the apostles, and all churches, also claim that if Jesus did not die, there would be no resurrection”.

In his book “The crucified God”, Jordan Maultman said, “Jesus’ death on the cross is the mainstay of Christianity. All Christians’ beliefs about God, creation, sins, and death are taken from the crucified Christ”. [2]

This is what Paul assured when he canceled the role of the Law, depending on Jesus' (PBUH) crucifixion to amend the sin; Jesus saved us from the Law’s curse by doing so. He said, ***"And if Christ***

[1] - Christ, Human or God. Moh’d Majdi Morjan. Pp 150.
[2] - The Crucifixion of Christ Between Fact and Claim. Ahmad Deedat, pp 10

has not been raised, then our preaching is in vain and your faith is in vain." (1 Corinthians 15:14)

Thus, we can see clearly the importance of this event in the Christian belief, as Christians believe that it is the mainstay of human life in this world.

Jesus' crucifixion in Islam

The Islamic opinion of Jesus' (PBUH) crucifixion is that he (PBUH) was never crucified, as the Jews and Christians claim. Muslims derive their opinion, which oppose what the Gospels mention, from the Quranic verses, which confirm this opinion.

The Quranic verses mention the conspiracy that happened to Jesus (PBUH). They mention many other things, which the reader could notice them. It mentioned Jesus' (PBUH) rescue from his enemies' conspiracy.

Allah (S.W.), while listing His blessings and graces to Jesus (PBUH) says, ***"And behold! I did restrain the Children of Israel from (violence to) thee"*** (Alma'ida: 110)

This response from Allah (S.W) was on that crucial day, on which the Romans and the Jews conspired in order to kill and crucify Jesus (PBUH). However, Allah (S.W) turned their conspiracy down. ***"And (the unbelievers) plotted and planned, and Allah too planned, and the best of planners is Allah."***(Al Imran: 54), Allah (S.W) saved His prophet –Jesus (PBUH) - from their conspiracy and deception.

The Quranic verses mention some accounts of this Jewish conspiracy. ***"That they said (in boast), "We killed Christ Jesus the son of Mary, the Messenger of Allah.;- but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not:- Nay, Allah raised him up unto Himself; and Allah is Exalted in Power, Wise"***. (An NiSA':157-158)

Another verse pointed to Jesus' (PBUH) rescue and his ascending to heaven. ***"Behold! Allah said: "O Jesus! I will take thee and raise thee to Myself and clear thee (of the falsehoods) of those who***

blaspheme; I will make those who follow thee superior to those who reject faith, to the Day of Resurrection." (Al Imran: 55)

The verses also pointed at his rescue. Allah (S.W) says, ***"He shall speak to the people in childhood and in maturity."*** (Al Imran: 46)

It is known that Jesus (PBUH) was ascended to heaven in his thirties. Elderliness, in language, is coupled with old age. Means, after Jesus passing the first stage of his life he will live and reach the elderliness and he will talk to people. There is no other meaning; otherwise, it is not necessary to mention elderliness and his ability to talk when talking about Jesus' (PBUH) miracles, because every one is able to talk in his old age, and no miracle in that.

The Holy Quran mentions, in another verse, that Jesus (PBUH) will descend to earth in the last days and before the Judgment Day.
Allah (S.W) says, ***"And (Jesus) shall be a Sign (for the coming of) the Hour (of Judgment): therefore have no doubt about the (Hour)."*** (Az Zukhruf: 61)

Allah (S.W) also says, ***"And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment he will be a witness against them."*** (An Nisa': 159)

Neither the Quranic verses nor Prophet Mohammad's (PBUH) sayings mentioned any details of Jesus' (PBUH) rescue. Therefore, Muslim scholars had to search for the truth that the Holy Quran mentions from what the people of the book passed to us. Alternatively, they searched the Holy Bible, to find out how Jesus (PBUH) was saved from the Jews' conspiracy.

The Holy Quran mentions the occurrence of the crucifixion but not for Jesus (PBUH). It shows the Jews' and others' ignorance of the identity of the crucified person. It also shows their disagreement about who he was, because Allah (S.W.) made the crucified person look the same as Jesus (PBUH).

Allah (S.W.) says, ***"They killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts."*** (An Nisa': 157)
The doubt in this verse is about the identity of the crucified person. The Holy Quran does not specify his identity, but it does assure Jesus' (PBUH) rescue and his ascending to heaven. ***"For of a***

surety they killed him not:- Nay, Allah raised him up unto Himself; and Allah is Exalted in Power, Wise". (An Nisa': 157-158)

Thus, The Holy Quran mentions Jesus' (PBUH) rescue and his ascending to heaven. His enemies, who wanted to crucify him, were in doubt and crucified another person. Allah (S.W.) raised Jesus (PBUH), and he will be back before the Day of Judgment. His coming (PBUH) will be a sign of the end of this life on earth.

The importance of disproving Jesus' (PBUH) crucifixion, for Muslims

Muslims believe that prophets die like all human beings and they might be murdered. The Holy Quran tells us that the Israeli people (Bani Israel) killed many prophets for no reason. Thus, for us, there is no big deal if a prophet was killed by the criminals and the fools of his people. Killing does not harm the killed prophet, but it is a selection from Allah (S.W), and martyrdom for His sake (S.W.) and His religion.

Then, why does the Holy Quran mention Jesus' (PBUH) rescue, and insists on disproving Christians in this matter?

The Holy Quran mentions Jesus' rescue to declare the truth, and to prove the weakness of the Jews and their inability to achieve what they intended to do. When Muslims talk about Jesus' (PBUH) rescue, they want to prove that truth, of which their book mentions.

In addition, Muslims realize the danger that the crucifixion created. It turned from being a historical event to an important creed in Christianity. Disproving it would make Christianity meaningless and has nothing to offer. Hence, the Muslim scholar Ahmad Deedat assured that Christianity could not offer any good to people except the claimed salvation by Jesus' (PBUH) blood. It cannot - for example - teach Muslims morals, hygiene, cleanliness or generosity. Therefore, if Jesus' (PBUH) crucifixion to be disproved, there would be no reason for Christianity to preach or even to exist.
One of the theological problems that the idea of crucifixion creates is the concept of Allah (S.W) in Christianity. That makes Muslims eager to focus on this matter and deal with it seriously.

In the second century C.E, a famous student of Paul named Marcion appeared. He believed that the Jewish God, who gave the Law to Moses (PBUH) and created the world, was a bad one. The good God incarnated in Jesus (PBUH), and he is opponent of the God who created the world.

He imagined a prosecution from Jesus (PBUH) to the Creator and Cherisher of the world and the Lord of the earth and heaven - Allah (S.W). He said, "Jesus descended to the Lord of all creations in his divine shape blaming Him of his death on the cross. Jesus said to the Lord of all creations, "It is a judgment between me and you. Do not let any one to be the judge; your own Laws are my judge. Did not you write in your Law, he who kills must be killed?

Then God (The Lord of all creations) answered, "I did write that. Jesus said, "Then, you have to surrender your self to me". Then God said, "Because I killed you I will give you something instead. All those who believe in you, you can do whatever you want with them.

Then, Jesus left and took Paul away and explained the deal to him. He sent him to preach that we were bought by this deal, and the just God sold all those who believe in Jesus to the good God." [1]

This absurd belief is natural, which is caused by the contradiction between justice and mercy. Saying that Jesus (PBUH) was rescued, puts things in its proper order. Humans will worship their God, knowing that they are worshiping Allah (S.W.), the Most Merciful, Most Generous, and Most Forgiving.

In his book "Evidence of Jesus' Divinity That Need Contemplation", the Muslim scholar, Mohammad Hasan Abdul-Rahman, assimilates Christians' belief of the sin, atonement and the Law, to a story of a king whom his people rebelled against him. He, then, sent messengers to them, teaching them to be good, do good deeds, and asking them to revert under his power, obeying his laws of peace and justice.
However, his people derided those messengers, killed them, and insisted in their arrogance. The king became angrier and gave an order to send his only son, to be insulted and killed as atonement for

[1] - Christ in the Christian Creeds Resources, Ahmad Abdel wahab, pp 279-280, quoting from "The History of Dogma", Adolf Harnack. See also The Fourth Gospel, Henry De Lavouse pp, 30-36.

their sins. Those, who believe in this concept, would be honored and their sins will be forgiven.

He also gave another order to cancel all the previous laws of justice and welfare. In addition, he gave an order to consider those who believe in the new rules as good citizens, regardless of how many sins or crimes they commit.

The justification of this law is that the king is just. His justice is to punish the criminals, who ruin and destroy his kingdom. Nevertheless, because he loves them, and he does not want to destroy all the people in the kingdom, he punished his only innocent son. This punishment is equal to the punishment of all people. He gave an order that his son must be tutored and then crucified.

What do Christians think of this king?

No one would describe such king as a just or unfair king, but as a ridiculous, a stupid and an idiot king.

This is the god, whom the altered Christianity wants us to worship.

The beliefs of the Crucifixion, the Original Sin, the Atonement, and whatever related to them, are the reasons of why people detest this religion and the spreading of atheism. People do not accept to worship unfair and cruel god, or crucified god, as the god that the church wants people to worship.

An example of this rebellion, what we witness of the spread of atheism, which is caused by the belief of god's death because of the Atonement. Niche said, “If God’s idea was to send the sin's aberration to the innocence of the earth, then the believers of this innocence should use their axes to destroy this idea.”

He also said, “Blessed are the meek, because they do not claim seeing God… We became humans, thus, we want nothing except the earthly kingdom. Where did God go? I will tell you where he went; we killed him, you and me. Yes! We are who killed him; we all killed him. Do not you smell the divine decay? Gods do decay also. God died and will remain dead” [1]

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[1] - Christianity Without Christ, Kamel Saafan, pp 76

The absurdness of the idea of the Original Sin and the Atonement, and its strangeness, made it ridiculous. In his book, “The Original Christianity”, J.R Snout said, “Surprisingly, that people nowadays dislike the idea about Jesus the Son of God or about his saving us from our sins, and taking off the punishment; it is unfair, immoral and inappropriate thing to do, and can be ridiculous and absurd.” [1]

[1] - Christ in the Quran, the Torah, and the Gospel, Abdelkareem Al Khateeb, pp 372

Critical Examination to the Gospels' Crucifixion Stories

Until Prophet Muhammad (PBUH) in the seventh centaury declared the invalidity of Jesus' (PBUH) crucifixion, Christians told Jesus' (PBUH) crucifixion stories generation after generation. They wonder how he (PBUH) could say such a thing. How could he (PBUH) accuse the apostles and the eyewitnesses, who passed to us written evidence of what they saw, of lying?

If we ask Christians ***“Say: "Produce your proof if ye are truthful."*** (Al-baqara: 111), their evidence for this event are the four Gospels. The Holy Bible, in more than a thousand languages, mentions Jesus' (PBUH) crucifixion and this is the evidence.

The Muslim scholar Deedat said that we should examine this evidence, and examine these four witnesses, who witnessed the crucifixion.

Deedat declared few issues that Muslims notice about these witnesses. The first is that two of these witnesses - Mark and Luke - had never seen Jesus (PBUH); and never been his disciples. How could they be witnesses?

The second issue is that the witnesses had not seen the event. According to Mark, all of them had forsook him and fled. ***"And they all forsook him, and fled."*** (Mark 14/50)
Any civilized court will reject these witnesses' testimony in less than two minuets.
These testimonies are recorded in more than five thousand copies. These copies, which Christians are so proud of, not even two of them, are identical. Even if they all were identical, not even one of them, was written by the author that the book carry his name.[1]
In his book “The Development of the Gospels”, Enoch Pawl said, “The story of Jesus’ crucifixion was not mentioned in the original copies of the Gospels”. He retranslated the Greek copy of Mathew’s Gospel; and he found that some passages were repeated in the Gospel, which means it was re-written later. [2]

Among the alterations that western scholars noticed in the scriptures, when talking about the crucifixion, that some passages were added

[1] - Jesus’ Crucifixion between reality and falsehood, Ahmad Deedat, pp 18-20
[2] - The Dead Sea Scrolls, Ahmad Othman, pp 139-144

to the story according to the transcriber's opinion. The Gospel according to Mark mentions, ***"And the first day of Unleavened Bread, when they killed the Passover, His disciples said to Him, Where do You desire that we go and prepare that You may eat the Passover? And He sent out two of His disciples and said to them, Go into the city, and there you shall meet a man bearing a pitcher of water. Follow him.***
(Mark 14/12-16)

In his book, Saint Mark, (pp 376) Denis Nienham believed that most scholars think that these passages were added later to Mark's story. They concluded that based on two issues.

First: The writer described the event in a way that a Jewish, that was contemporary with Jesus (PBUH), could not use.

Second: The writer of the verse, (17) ***("And in the evening He came with the Twelve.")*** (Mark 14/17) (MKJV), talked about Jesus' (PBUH) coming with his twelve disciples. He did not know about the two of them (Peter and John according to Luke 22/8) who went to prepare the Passover. If the writer of the verse (17) knew about that passage he should have mention ten only, not twelve. It should be *(And in the evening, he came with the ten).*
Another alteration of the Gospels is what George Caird, the commentator of Luke's Gospel Mentioned. The Gospel according to Luke mentions that while Jesus (PBUH) was on the cross he said, ***"Father, forgive them, for they do not know what they do.***
(Luke 23/33-34)

These words are not mentioned in any of the other Gospels. Moreover, some of Luke's important transcripts ignored it.

Caird said, (pp 251): "It was said that this prayer, might be deleted from one of Luke's first transcripts by one of the transcribers in the second century. The editor thought it is unbelievable that God may forgive the Jews. Noticing the destruction that happened to Jerusalem twice, in year 70 C.E and 135 C.E, it was certain that God did not forgive them".[1]

[1] - Jesus in the Christian Creeds Resources, Ahmad Abdel wahab, pp 133-136, 170

First: The Contradictions of the Crucifixion Stories in the Gospels

The four gospels – which are the main source of the crucifixion story- mention much details about Jesus' (PBUH) crucifixion. If these narrations were inspirations, as the Christians claim, they should be identical. However, when examining these narrations, we find many contradictions and differences. That means that some of these narrations are wrong, or Matthew is lying in something and Mark lying in something else.

Among these contradictions:

Did the chief priests go to capture Jesus?

Who went to catch Jesus? Matthew said, ***"And a large mob armed with swords and clubs was with him. They had been sent by the chief priests and the nation's leaders."*** (Matthew 26/47)

Mark added that the writers and elders were among them.
"And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders. (Mark 14/43) (ASV)[1]
John mentioned that they were Roman soldiers and the chief priests' servants. ***"So he went to the garden with some Roman soldiers and temple police, who had been sent by the chief priests and the Pharisees."*** (John 18/3) (CEV)

None of the three evangelists mentioned the coming of the chief priests. If the chief priests were present, they should have been mentioned, as they are not less important than the writers, the elders, and the commoners. However, Luke mentioned that the chief priests themselves were who came to capture Jesus. He said, ***"Jesus spoke to the chief priests, the temple police, and the leaders who had come to arrest him."*** (Luke 22/52)
The contradiction between Luke and the others is obvious.

When was Jesus prosecuted?

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[1] - American Standard Version

The Gospels mention Jesus prosecution. They agree much in describing some of what happened during that event. They agree-for example- when the chief priest asked about the prosecuted person's identity and his answer; the son of man setting at the right hand of power and will come on the clouds of heaven. (See Luke 22: 67-69, Mark 14: 61-63, Matthew 26: 63-64).

However, they disagree about the time of the prosecution. Luke said it was in the morning of the day after his capture. He said, ***"At daybreak the nation's leaders, the chief priests, and the teachers of the Law of Moses got together and brought Jesus before their council. They said, "Tell us! Are you the Messiah?"*** (Luke 22/66-67).

The other three evangelists agree that the time of the prosecution was at the night of his capture, Mark said, ***"And they led Jesus away to the high priest: and there come together with him all the chief priests and the elders and the scribes."*** (Mark 14/53), (See Matthew 26/57, John 18/3).

How many times did the cock crow?

Peter followed Jesus (PBUH), from a distance, to watch his prosecution. Jesus (PBUH) told him that he (Peter) will deny him (Jesus (PBUH), three times in that night before the rooster crows two times according to Mark; ***"Before the cock crow twice, thou shalt deny me thrice."*** (Mark 14/72); one time according to the other three evangelists. Luke said, ***"Before the cock crow this day thou shalt deny me thrice."*** (Luke 22/61), (see Matthew 26/74, John 18/27). Three evangelists (Luke, Matthew, and John) mentioned only one crowing in the story, unlike Mark, who mentioned two crowing.

When did the maid recognize Peter for the first time?

While Peter was watching the prosecution, some people recognized him, and knew him as one of Jesus' (PBUH) followers. Consequently, he was forced to deny that three times.

The Gospels agree that the first one who recognized him was a maid. However, they disagree about the place, in which that event had happened. Luke mentioned that he was inside the house warming his body. Luke said, ***"And when they had kindled a***

fire in the midst of the court, and had sat down together, Peter sat in the midst of them. And a certain maid seeing him as he sat in the light of the fire, and looking stedfastly upon him, said, This man also was with him." (Luke 22/55-56) (See also Matthew 26/69, Mark 14/66).

John mentioned that it was when he was outside the house; near the gate, for, that maid was responsible for the gate. John assured that by saying that one of Jesus' disciples asked the chief priest to allow Peter to enter. John said, ***"Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples?"*** (John 18/17) She recognized Peter at the gate, not inside the house.

Who recognized Peter the second and third time?

According to Mark, the same maid who recognized him the first time did so in the second time. He said, ***"And the maid saw him, and began again to say to them that stood by, This is one of them."*** (Mark 14/69) (ASV)
However, according to Matthew, another maid recognized him in the second time. ***"And when he was gone out into the porch, another maid saw him, and said unto them that were there, This man also was with Jesus of Nazareth."*** (Matthew 26/71)

Luke disagreed with them. He mentioned that, in the second time a man from among the crowd recognized Peter, not a maid. ***"And a little later someone else saw him and said, "You also are one of them." But Peter said, "Man, I am not."*** (Luke 22/58)

John tried to settle this disagreement. He used Peter's third denial story, when many identified him, and put it in the second denial. He said, ***"Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou also one of his disciples? He denied, and said, I am not***." (John 18/25).

This way of identifying Peter by many was mentioned by Mark and Matthew in the third denial. Mark said, ***"But he again denied it. And after a little while again they that stood by said to Peter, of a truth thou art one of them; for thou art a Galilaean. But he began to curse, and to swear, I know not this man of whom ye speak."*** (Mark 14/70-71).

Matthew said, ***"And after a little while they that stood by came and said to Peter, Of a truth thou also art one of them; for thy speech maketh thee known. Then began he to curse and to swear, I know not the man."*** (Matthew 26/73-74).

Luke and John mentioned that in third time one man identified Peter, not a group of the crowd. Luke said, ***"About an hour later another man insisted, "This man must have been with Jesus. They both come from Galilee. Peter replied, "I don't know what you are talking about."*** (Luke 22/59-60).

John confirmed that, and mentioned that the man was one of the chief priest's servants. ***"One of the high priest's servants was there. He was a relative of the servant whose ear Peter had cut off, and he asked, "Didn't I see you in the garden with that man? Once more Peter denied it."*** (John 18/26).
Then, who identified Peter in the second time? Was it the same maid, another one, or a man? Did Peter deny Jesus in the third time because the crowd knew his accent, or because the chief priest's servant saw him in the garden with Jesus' disciples?

The Egyptian priest Matta Al Meskeen admits this contradiction between the Gospels. He said, "What Saint Luke said is different from what Saint Mark said regarding the significance, the kind of people who stood against Peter each time, and the reasons." [1]

Why was Barabbas in prison?

The Gospels disagree about the reason of his imprisonment. John mentioned that he was a thief. ***"Now Barabbas was a robber"*** (John 18/40)
Mark and Luke agree that he was a troublemaker that caused someone's death; thus, he deserved imprisonment. ***"Now this man was in prison because of an attack against the government in the town, in which there had been loss of life."*** (Luke 23/19, See also Mark 15/7)

The Book of Acts mentions that Barabbas was a killer, not just a thief or a troublemaker. It says, ***"But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you."*** (Acts 3/14).

[1] - The Gospel According to Saint Luke, Father Matta Al Meskeen, pp 705

Who carried the cross, Jesus or Simon?

Pilate – according the Gospels - gave an order of Jesus' crucifixion. The Jews took him to perform the order. While taking him, they met a man called Simon and asked him to carry the cross. Mark said, ***"And they compelled a passerby, Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry his cross."*** (Mark 15/20-22), (see Matthew 27/32, Luke 23/26).

However, John disagreed with the three evangelists saying that Jesus (PBUH) himself carried the cross, and did not mention anything about Simon. ***"They took Jesus therefore: and he went out, bearing the cross for himself, unto the place called The place of a skull."*** (John 19/17) Then, who carried the cross Simon or Jesus (PBUH)?

The story of Judah's death

The New Testament mentions two different death stories of the betrayer Judah, who betrayed Jesus, told where he was, and received thirty pieces of silver. Matthew said, ***Then Judas, who betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders. Saying, I have sinned in that I betrayed innocent blood. But they said, What is that to us? See thou to it and he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself. "And the chief priests took the pieces of silver, and said, It is not lawful to put them into the treasury, since it is the price of blood. And they took counsel, and bought with them the potter's field. Wherefore that field was called, the field of blood, unto this day "*** (Matthew 27/2-7).

The Book of Acts mentions another story, which Peter mentioned in his speech. He said, ***"Brethren, it was needful that the Scripture should be fulfilled, which the Holy Spirit spake before by the mouth of David concerning Judas, who was guide to them that took Jesus. For he was numbered among us, and received his portion in this ministry. (Now***

this man obtained a field with the reward of his iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it became known to all the dwellers at Jerusalem; insomuch that in their language that field was called Akeldama, that is, The field of blood." (Acts 1/16-20)

The two passages differ in many ways:

- The way of Judah's death

Either he ***"he went away and hanged himself."***, or he died because of ***"falling headlong, he burst asunder in the midst, and all his bowels gushed out."*** He could not die twice, and he could not die by the two ways. It is worth mentioning that the historian Priest Papias (155 C.E), mentioned that Judah died by being hit by a wagon, and his guts came out!

-Who bought the field, was he Judah, ***"Now this man obtained a field with the reward of his iniquity"*** or the priests who took the money from him, discussed ***"and bought with them the potter's field.***?

-Did Judah die regretful, ***"when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders. Saying, I have sinned in that I betrayed innocent blood."***, or punished, as what Peter said?

-did Judah return the money to the priests, ***"and brought back the thirty pieces of silver to the chief priests and elders***", or did he took the money and bought a field ?
"***Now this man obtained a field with the reward of his iniquity."***

- did Judah die after the prosecution, before Jesus' (PBUH) crucifixion? ***"And he went away and hanged himself."***, or did he die later (only Allah (S.W) knows when) after he bought a field?

- was the field called the field of blood because it was the price of Jesus' (PBUH) blood, ***"It is not lawful to put them into the treasury, since it is the price of blood. And they took counsel, and bought with them the potter's field.***

Wherefore that field was called, the field of blood, unto this day." or was it called so because Judah's blood flew in it, when his belly opened? ***"Now this man obtained a field with the reward of his iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it became known to all the dwellers at Jerusalem; insomuch that in their language that field was called Akeldama, that is, The field of blood."***

What did the other two crucified men think of their mate on the cross?

The Gospels mention that Jesus' (PBUH) was crucified between two thieves, one on his right and the other on his left. Mark and Matthew mentioned that the two thieves made ridicule of Jesus. Matthew said, ***"And the robbers also that were crucified with him cast upon him the same reproach."*** (Matthew 27/44), and the same is in Mark. Mark 15/32). Luke mentioned that only one of the two thieves made ridicule of Jesus, and the other did not agree with him and scolded him. Luke said, ***"And one of the malefactors that were hanged railed on him, saying, Art not thou the Christ? Save thyself and us. But the other answered, and rebuking him said, Dost thou not even fear God...And he said unto him, Verily I say unto thee, Today shalt thou be with me in Paradise."*** (Luke 23/39-43).

Who asked to test if a miracle will happen?

Mark's Gospel tells us that, while Jesus (PBUH) was on the cross, he cried asking for water, and then, ***" one ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying, Let be; let us see whether Elijah cometh to take him down."*** (Mark 15/36). The person who said the previous sentence was the one who gave Jesus (PBUH) to drink and addressed the others, ***"Let be; let us see whether Elijah cometh to take him down."***

Matthew's Gospel contradicts this description, as he said, ***"And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. And the rest said, Let be; let us see whether Elijah cometh to save him."*** (Matthew 27/48-49). He mentioned that the

others said that statement; as they asked the person who gave Jesus (PBUH) the drink to let him. Who did say it, and to whom it was said?

What was the last thing the crucified person said?

The Gospels mention the last moments of Jesus' (PBUH) life. They vary in describing Jesus (PBUH) at that time. Matthew and Mark describe him as weak and desperate for help, and he cried ***"Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? That is, My God, my God, why hast thou forsaken me?"*** then he died. (Matthew 27/46-50, Mark 15/34-37).

Luke believes that such an end does not suit Jesus (PBUH). He described him as a strong person who accepted Allah's (S.W) will. He said***, "And Jesus gave a loud cry and said, Father, into your hands I give my spirit: and when he had said this, he gave up his spirit."*** (Luke 23/46).

Avoiding embarrassment, John did not describe Jesus' (PBUH) feelings. However, he mentioned another statement attributed to Jesus (PBUH) as his last words on the cross. John said, ***"When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit."*** (John 19/30).

Which words were Jesus' (PBUH) last words, and in what situation was he?

When did the veil of the temple torn?

The evangelists believe that Jesus' (PBUH) death supposed to be an extraordinary one, not like the normal death. They believed that it must be accompanied by great events, which the evangelists differ in describing them according to their rich imagination.

However, they agree on one of them, which is the torn of the temple's veil, but disagreeing on its time. According to Mark, it was after Jesus' (PBUH) death. ***"And Jesus uttered a loud voice, and gave up his spirit. And the veil of the temple was rent in two from the top to the bottom."*** (Mark 15/37-38)

Luke, who traced the course of all things accurately[1], disagreed with the evangelist Mark, who was the first evangelical writer. Luke believed that the miracle happened before Jesus' (PBUH) death. He said, ***And it was now about the sixth hour, and a darkness came over the whole land until the ninth hour, the sun's light failing: and the veil of the temple was rent in the midst. And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit: and having said this, he gave up his spirit."*** (Luke 23/44-46). This event was before Jesus' (PBUH) death, unlike what Mark mentioned.

[1] - This is what the writer of the Gospel according to Luke claimed in the beginning of the book. (Added by the translator)

Second: The Contradictions of the Resurrection Stories

The four Gospels mention the story of Jesus' (PBUH) resurrection after his burial. These stories are full of contradictions, which makes them the weakest of the Gospels' stories.

When did the women come to the tomb?

The Gospels mention about women who visited the tomb on Sunday. According to Mark, it was after sunrise. ***"And very early on the first day of the week, they come to the tomb when the sun was risen."*** (Mark 16/2-3).

According to Matthew and Luke, it was at dawn, and John mentioned that it was still dark. John said, ***"Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb."*** (John 20/1), (see Matthew 28/1, Luke 24/1).

Let us read how Father Matta Al Meskeen tried to connect dawn with sun rising. He said, "The difference is because the women rose very early when it was still dark. They went to the town's western gate, and they waited there until the gate was opened. The gate does not open until the sun rises. Means, they moved and reached the gate by dawn, and went to the tomb after the sun rising, and that is the conflict." [1]

No doubt, that the reader would realize that neither the evangelists nor the historians knew about the closed gate that Father Matta has mentioned. The reader will also realize, that the father's explanation of the story contradicts John, who says, "***cometh Mary Magdalene early, while it was yet dark, unto the tomb."***
Mary came to the tomb while it was still dark, not to the town's western gate, which does not open until the sun rises!

Who visited the tomb?

[1] - The Gospel According to Saint Matthew (A Study, and explanation, and Commentaries), Father Matta Al Meskeen, pp 830

According to John, Mary Magdalene was the only one who visited the tomb. ***"Cometh Mary Magdalene early, while it was yet dark, unto the tomb***." (John 20/1-3).
Matthew added another anonymous Mary. ***"Now late on the sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher."*** (Matthew 28/1).

Mark told his readers that the visitors were Mary Magdalene, Jacob's mother, and Salome. ***"And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him."*** (Mark 16/1).

Luke mentioned that the visitors were many women and other people with them. ***"And the women, who had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid. And they returned, and prepared spices and ointments. And on the sabbath they rested according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them."*** (Luke 23:55 – 24:1)

All these were in one visit.

When was the stone removed, and did the visitors find the stone, which closed the tomb, removed, or it was removed during the visit.

Matthew said, ***"And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it."*** (Matthew 28/2), means the removal happened at the same time.

The other three evangelists mention that the visitors found the stone removed. Luke said, ***"And they found the stone rolled away from the tomb."*** (Luke 24/2), (see Mark 16:4, John 20:1).

What did the female visitors see?

According to Mark, the visitors saw a young man sitting at the right side of the tomb, wearing a white garment. (See Mark 5:16).
Matthew made the young man an angel descended from heaven. (See Matthew 28:2)

Luke said they were two men in bright clothes. (See Luke 24:4).

John mentioned that they were two angels in white clothes. One sat near the head, and the other near the legs. (See John 20:12).

Where did Magdalene find Jesus (PBUH), and who told her of Jesus' resurrection?

The visitors were the first to see Jesus (PBUH). Where did the meeting take place?

John answered that it was inside the tomb, while Magdalene (the only visitor according to him) was talking to the angels. He said, ***"And they say unto her, Woman, why weepest thou? She saith unto them, because they have taken away my Lord, and I know not where they have laid him When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Teacher."*** (John 20:13 -16)

We notice here, that she discovered that Jesus (PBUH) was alive without the angels telling her. She saw him and recognized him a while after talking to him.

Matthew had a different answer; he mentioned that Magdalene and her friend met Jesus (PBUH) outside the tomb and far from it, and the angel told them about Jesus rescue. Matthew said, ***"And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, who hath been crucified. He is not here; for he is risen, even as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before***

you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him. Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me." (Matthew 28:5-10)

Thus, according to Matthew, the meeting was far from the tomb, and the angels told them about Jesus' rescue, not Jesus himself.

The question now is which of the evangelists told the truth?

Is it possible that the source of the stories is Allah (S.W)?

Did the women hide the news, or did they reveal it?

Mark contradicted Luke about whether the women told any one of what they saw or not. Mark said, ***"And they said nothing to any one; for they were afraid."*** (Mark 16:8), Luke said, "***And returned from the tomb, and told all these things to the eleven, and to all the rest."*** (Luke 24:9).

To whom did Jesus (PBUH) appear the first time?

The Gospels disagree again, about how many times did Jesus (PBUH) appear to his disciples, and to whom did he appear the first time. According to Mark and John, Jesus first appeared to Mary Magdalene. (See: Mark 16:9, John 20:14), Matthew added another Mary (See: Matthew 28:9), while

Luke mentioned that Jesus first appeared to two disciples who were on their way to Emmaus. (See: Luke 24:13)

How many times did Jesus (PBUH) appear and where?

According to John, Jesus (PBUH) appeared to his disciples three times. (See: John 26:19- 20). The other three evangelists mentioned that Jesus (PBUH) appeared one time only. (See: Matthew 28:16, Mark 16:14, Luke 24:36).

Luke, who traced the course of all things accurately, assured that Jesus (PBUH) appeared to his disciples once, and was raised up at the end of that meeting. He said*, "And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they beheld a spirit. And he led them out until they were over against Bethany: and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven."* (Luke 24:36-51).

He mentioned that that first and last meeting between the master and his disciples took place in Jerusalem. He said*, "And returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace be unto you."* (Luke 24:33-36).

While his co-writers (Matthew and Mark) mentioned that, it was in Galilee," ***But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw him, they worshipped him."*** (Matthew 28:16-17), (See: Mark 16:7). Thus, where did their first meeting take place, in Jerusalem or Galilee?

Did Thomas attend the first meeting with Jesus (PBUH)?

Regardless of how many times Jesus (PBUH) appeared to his disciples, we ask about those who attended the first meeting with him (PBUH) in Jerusalem or Galilee. Were they all present or one of them, Thomas, the suspicious, was absent?

Matthew mentioned that all the disciples were present except Judah, the betrayer. He said, "But ***the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw him, they worshipped him, but some doubted."*** (Matthew 28:16-17). We understand that Thomas was one of those who kneeled to Jesus (PBUH). He also might be the one whom Matthew meant when he said, "but some doubted".

John assures that Thomas was absent in the first meeting. He said, ***"But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, we have seen the Lord."*** (John 20:24-25). He was talking, of course, about the first meeting. Thomas met Jesus (PBUH) eight days after that. He doubted whom he had seen, and Jesus (PBUH) showed him his hands and his legs as John told. (See: John 20:26-27).

How odd, what Paul added to the first meeting. He added a strange guest, Judah, the betrayer disciple. He said, ***"He hath been raised on the third day according to the scriptures, and that he appeared to Cephas; then to the twelve."*** (Corinthians (1) 15:4-5)
It is another fatal contradiction of this story, which considered the weakest story in the New Testament.

How long did Jesus (PBUH) stay on earth before his ascending?

Finally, we point to a big contradiction in the Gospels, while talking about Jesus appearance, which is the period that Jesus (PBUH) spent before his ascendance.

According to Matthew and Mark, Jesus (PBUH) ascended to heaven on the day of the resurrection. (See: Matthew 28:8 -20, Mark 16: 9-19, Luke 24:1-53)

The writer of Acts – who supposed to be Luke – mentioned that Jesus (PBUH) ascended to heaven forty days after the day of the resurrection. (See: Acts 1:13)

Thus, with these contradictions we reject the witnesses' testimony of this matter. Moreover, any court would consider them false witnesses. Do not we know the false witnesses from such or even lesser contradictions?

Father Matta Al Meskeen failed to face and defend these contradictions. Instead, he presented a "request and caution to every reader not to be confused of the obvious differences in the resurrection story, the reason is that when we speak of the resurrection, we speak of a matter that does not come under the control of the mind, senses, or visual realization….. All that concern

the resurrection are not subject to criticizing, examining, investigation, or explanation. [1]

Is the reader one of those who finds excuses for the Gospels writers for making such mistakes in resurrection story, or he/she considers these contradictions another evidence of the witnesses' falsity, and rejects their contradicted testimonies of such great matter?

[1] - The Gospel According to Saint Matthew (A Study, and explanation, and Commentaries), Father Matta Al Meskeen, pp 832

Third: Stories That Told only by One Evangelist

There are many events, which might be important, were mentioned only by one evangelist and were ignored by the others. It may come to one's mind that that refers to the Theory of Completion of the Gospels' stories. This theory suggests that the additions of some writers are not kind of contradiction.

This is not true. According to our knowledge of the Gospels' record and history, we know that the later evangelist depended on the previous. If the later ignored or added to what the previous mentioned, that is because he doubted the story or its harmony with the belief.

Luke had cleared this point in his introduction. He said, ***" It seemed good to me also, having traced the course of all things accurately…that thou mightest know the certainty concerning the things wherein thou wast instructed."*** (Luke 1:3-4) He copied carefully from the previous writers, and if he left anything, that was because he doubted its truth.

There are some important events that only one writer mentioned. This creates many questions that need answers.

- Luke mentioned many things about the night of Jesus' (PBUH) capture, which the other evangelists did not mention. He, for example, exaggerated in telling about Jesus' (PBUH) weakness until Allah (S.W.) sent an angel to strengthen him as he was about to collapse. Luke said, ***"And there appeared unto him an angel from heaven, strengthening him. And being in an agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground."*** (Luke 22:43 - 44)

These two passages – even many current copies mention them- are deleted from the old references. Ahmad Abdul Wahab quoted from George Caird, The commentator of Luke's Gospel saying, "It is possible that the reason of this deletion was the writer understanding of Jesus' image. His image – as Luke mentioned- was bound of

human weakness, which contradicts what he believed about the Son of God, who shared his father His absolute power". [1]

That also might be the reason why the evangelists avoided detailed description. John mentioned nothing about Jesus' (PBUH) suffering and agony that night for the same reason.

We wonder how did Luke know that the angel descended, and how did he see Jesus (PBUH) sweating in that manner? How could he, if all the disciples were a sleep as he himself mentioned in his next sentence? ***"And when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow."*** (Luke 22:45)

Furthermore, Jesus (PBUH) was not next to them, he was praying far from them. ***"And he was parted from them about a stone's cast; and he kneeled down and prayed."*** (Luke 22:41)

- The evangelists mention that one of the disciples had beaten the servant of the chief priest, and cut his ear. The stories complete each other, and John mentioned that the servant's name was Malachi and the ear was the right one. However, Matthew and Mark did not determine the name of the beater or which ear.

None of them – except Luke, who was absent therein – mentioned that Jesus' (PBUH) have healed the servant's ear. This event, without doubt, was a great miracle, which would give positive effect on those disbelievers. ***"But Jesus answered and said, Suffer ye them thus far. And he touched his ear, and healed him."*** (Luke 22:51) Luke did not mention any reaction of the soldiers or the people towards that great miracle; seemed like nothing happened.

- Another story, which Mark was the only one to mention, is the story of a young man who ran away from other men. They could catch his garment, which was the only thing he was wearing. He left the garment and ran away naked. (See Mark 14:51-52)

- Another story mentioned by John only, is that Jesus (PBUH) had asked the soldiers to let his disciples run away, even though no one disturbed them. (See: John 18:8), In fact, John wanted to give the assurance of a prophecy in the Torah, as he mentioned after that.

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[1] - Christ in the Christian Creeds Resources, Ahmad Abdul Wahab , pp 140-143

He said, ***"Of those whom thou hast given me I lost not one."*** (John 18:9)

- John alone mentioned that when the soldiers tried to capture Jesus (PBUH) they fell to the ground. John said, ***"When therefore he said unto them, I am he, they went backward, and fell to the ground."*** (John 18:6). The others never mentioned this thing – in spite of its importance. What made the soldiers frightened and fell down?

It was the fear of seeing the angels, who protected Jesus (PBUH) that made them, fell down, as mentioned in the Torah's prophecy. ***"There shall no evil befall thee, Neither shall any plague come nigh thy tent. For he will give his angels charge over thee, To keep thee in all thy ways. They shall bear thee up in their hands, Lest thou dash thy foot against a stone."*** (Psalms 91:10-12)

- John alone mentioned as well, that the soldiers took Jesus (PBUH) to Annanas, Caiphas' father- in - law, who was the chief priest, and then they took him to Caiphas, the priest. (See: John 18: 12-13).

- Luke alone mentioned that Pilate had sent Jesus (PBUH) to Herod, the governor of Galilee. (See: Luke 23:8). Surprisingly, that Herod died much earlier than that day, during Jesus' (PBUH) childhood. Matthew said, "***But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying. Arise and take the young child and his mother, and go into the land of Israel... But when he heard that Archelaus was reigning over Judaea in the room of his father Herod..."*** (Matthew 2:19-22).

If Matthew was right about Herod's death during Jesus' (PBUH) childhood, then Luke is a liar, even though he traced everything in detail.

Luke brought Herod out of the dead – according to George Caird – because he wanted to associate another king with Pilate, to confirm the Second Psalm's prophecy. ***"The kings of the earth set themselves, And the rulers take counsel together, Against Jehovah, and against his anointed."***(Psalm 2:2). [1]

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[1] - Christ in the Christian Creeds Resources, Ahmad Abdul Wahab , pp 140-143

- Matthew alone mentioned miracles happened to Jesus (PBUH) on the cross the moment he died. He said, ***"The veil of the temple was rent in two from the top to the bottom; and the earth did quake; and the rocks were rent. and the tombs were opened; and many bodies of the saints that had fallen asleep were raised. And coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many."*** (Matthew 27:51-53).

This event did not take a line from any evangelist or historian's pen; including Luke who traced every thing in detail.

If that story was true, it must have been Jesus' (PBUH) greatest miracle, and everyone must have mentioned it. Thus, most likely it was a lie. Norton, who is called "The Gospel's Guardian" said, "This story is false, most likely that such stories were common among the Jews, after the destruction of Jerusalem. It might be that someone had written it in the margin of the Hebrew copy of Mathew's Gospel, and the writers inserted it into the context, and then the translator translated it as it was."

These stories were taken from the old legends. In his commentary (pp 253), Caird said, "It was common in the past that the great catastrophic events were accompanied by signs of misfortune, as if nature sympathies with human because of his misery".

In his commentary (pp 427), Denis Nineham said, "It was said that such misfortunate and bad events occurred when some of the high priests or some of the great characters during the old and pagan ages died, especially Caesar."

In his commentary (pp 444), defending Matthew's fabrication and justifying his addition to the story, John Fenton said, "These legendary events are included by Mathew to show that the death of Jesus was an act of God." [1]

Another evidence of the Gospel of Matthew writer's fabrication and lies is to examine closely the effect of such miracles during such events. If what Matthew mentioned occurred, the Jews would not dare to go to Pilate or ask for guarding the tomb. If these mythical

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[1] - Christ in the Christian Creeds Resources, Ahmad Abdul Wahab , pp 162-163

events really happened, Caiphas would not dare to call Jesus a misleader, Pilate would punish the Jews, and many would believe in Jesus (PBUH). Many believed in him because of a miracle lesser than that. When the Holy Spirit descended upon the disciples, three thousand people believed. (See Acts 2:40-41). The miracles that Matthew mentioned of this event were greater.

Moreover, what about those dead people, did they return to their graves with their shrouds or naked? To whom did they speak? Were they sad for what happened to Jesus (PBUH) or delighted? Did they come to support him or to show sympathy? How long did they live? How did they die again and when?

- John alone mentioned his presence with Jesus' (PBUH) mother and Jesus (PBUH) during the crucifixion. ***"These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son."***(John 19:25-26).

The Gospels could not ignore this important issue if it was true. In addition, it is unbelievable that the soldier would allow Jesus' (PBUH) relatives to stand near him while he was on the cross. Peter denied Jesus (PBUH) three times afraid of the same soldiers.

Forth: Examining the Gospels' Stories

When studying the Gospels' stories, beside the inconsistency of the meaning of these stories, we find defects and many missing gaps, which one cannot overlook. With many of these gaps, Christians cannot but admit either that the crucified person was not Jesus (PBUH) or that the stories are defected man work.

- The Gospels mention Judah's role in betraying Jesus (PBUH) after he accompanied him and was one of his twelve disciples. Then, how did this sudden change happen?

People deviation from what is right is likely, but the Gospels' story makes Jesus – whom Allah (S.W.) sent to guide people - the reason for Judah's betrayal. According to what John claimed, when the disciples asked their master, Jesus (PBUH), about the betrayer, he replied, ***"He it is, for whom I shall dip the sop, and give it him. So when he had dipped the sop, he taketh and giveth it to Judas, the son of Simon Iscariot. And after the sop, then entered Satan into him. Jesus therefore saith unto him, What thou doest, do quickly."*** (John 13:26-27). According to this passage, Jesus (PBUH) and his morsel, which he gave to Judah, were the reason of Judah's sin and betrayal.

There is a question presents itself, about the high priests seeking help from Judah to identify Jesus (PBUH). How the priests did not know Jesus (PBUH), and needed some one to tell them for thirty pieces of silver; Jesus (PBUH) was teaching in the temple everyday? (See: Luke 22:52)

- The Gospels mention that on the crucifixion night, Jesus (PBUH) prayed to Allah (S.W) to save him from death. Where were the disciples in those difficult moments? They were with Jesus (PBUH) in the garden, but they were asleep as Luke mentioned. Luke said, " ***And when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow."(***Luke 22:45). Usually, when people get frightened they cannot sleep!

That what the psychologists confirmed. That because of the adrenaline secretion to the blood from the adrenal gland, consequently, disenables us to sleep. How did those disciples sleep because of fear?

- Another contradiction in the crucifixion story is what Mark had mentioned. Mark said that Jesus (PBUH) came to the disciples and found them asleep, then he (PBUH) said, ***" Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners. Arise, let us be going: behold, he that betrayeth me is at hand."*** (Mark 14:41-42). His saying to them, "sleep and relax", does not fit his saying, "Come, and let us go."

Moreover, how could he ask to run away, when he knew he is going to be crucified? Why he wanted to run away, if he – according to them – was incarnated to be crucified?

- The Gospels mention that not only the high priests stood against Jesus (PBUH), but also all the people. That huge crowd cried asking Pilate, "Crucify him, crucify him", and refused to let him go, and instead, they wanted to release the criminal Barabbas. " ***Upon this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not Caesar's friend: every one that maketh himself a king speaketh against Caesar."*** (John 19:12).

Mark said, ***"But the chief priests stirred up the multitude, that he should rather release Barabbas unto them. And they cried out again, Crucify him... But they cried out exceedingly, Crucify him. And Pilate, wishing to content the multitude."*** (Mark 15:11-15).

Where were those thousands of people whom Jesus (PBUH) had healed from leprosy, blindness and other diseases? Where were those, who welcomed him when he entered Jerusalem, riding on a donkey and a clot together? Where were those? ***"And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way. And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David... And when he was come into Jerusalem, all the city was stirred, saying, Who is this?"*** (Matthew 21:8-10).

Where were those and where were the noble and the good people when the soldiers slapped and beaten Jesus (PBUH) with no reason or any sin?

- Mark mentioned the man who ran away naked. He said, ***"And a certain young man followed with him, having a linen cloth cast about him, over his naked body."*** (Mark 14/51). That means the crucifixion had happened during summer. What confirms that is that the Jewish Pesach – when the crucifixion took place – is in April!

However, John mentioned what indicates that the crucifixion happened during winter. He described Peter warming up on the day of prosecuting the crucified person, because of the cold weather. John said, ***"Now Simon Peter was standing and warming himself***." (John 18:25), the evangelists combined summer and winter in one day.

In addition, Peter, who holds an important position in Christianity, and the Gospels made him the holder and the controller of the keys of earth and heaven, denied the captured person three times that night and cursed him. The evangelists did not dare to mention, whom did Peter curse. It needs no cleverness to know that he was cursing the captured person, and denying knowing him.

Was he cursing his master, Jesus (PBUH), or the crucified betrayer?

Moreover, such words, like cursing, do not fit with Peter's character, who was supposed to be an example of strength and determination, as Jesus (PBUH) said to him, ***" But I made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again, establish thy brethren."*** (Luke 22:32).

It is unlikely that such cursing could come from Peter, for he could never let his master and his prophet down. If he did so, he would not deserve to be called the faithful, let alone his characteristics and miracles, which the Gospels mention. Thus, Peter was right in his cursing, because he cursed the crucified person, not Jesus (PBUH), but another one, who deserved denial and curse.

- The Gospels show Jesus (PBUH) as weak, asking for water, although seeing them making ridicule of him, and letting them hear his cry. This does not fit with what we know about Jesus' (PBUH) strong character, by which he challenged the Jews that they will ask for him, but they will never be able to find him. (See: John 7:23)

It does not fit with Jesus' (PBUH) character, he who went to the temple and kicked out the moneychangers. (See: Mark 11:15)

It also does not fit with Jesus' (PBUH) character, he who fasted for forty days without feeling hungry or thirsty. (See: Mathew 2:4).

Why all this weakness and from whom, from Jesus (PBUH), to whom they claim divinity, how could he be so weak, if he said to his disciples***," Let not your heart be troubled, neither let it be fearful. Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father."*** (John 14:27-28).

Thus, we find that the evangelical stories are much less to be considered in such matter, for they are man work, full of all kinds of human weakness, such as falsity, mistakes, and fabrication.

Disproving Jesus' (PBUH) Crucifixion by The Historical Evidence

Christians claim that the Muslims' belief of Jesus' (PBUH) rescue from the crucifixion means that they are denying the historical truth; the truth that the Jews and the Christians, who were contemporary with Jesus' (PBUH) crucifixion, and their successors, agreed upon.

How could the Islam Prophet and his followers, who came six centuries after Jesus' crucifixion, deny this event?

At first sight, Christians' objection might be convincing, but after we looked closely at the witnesses' testimonies, we found contradictions and weakness in their stories.

Referring to history and searching in its stories for the truth about the crucifixion, and who the crucified was, we found many important issues:

- Many of the ancient Christians denied Jesus' (PBUH) crucifixion. Christian historians acknowledge this fact, declaring that many Christian sects that denied the crucifixion. Those sects are the Pascilidians, the Corinthians, the Carbocratians, the Satrinosians, the Markionians, the Pardisianians, the Sernthians, the Parscalians, the Paulians, the Minesians, the Titanisians, the Dostians, the Marsians, the Phalntanians, and the Hermasians.

A number of those sects were close to Jesus' (PBUH) time; they existed in the first century. In his book, "Heresies and their dispute", saint Alfonse Maria De Lucre mentioned, that one of the heresies of the first century is what Floury said. He said, "Jesus had an invisibility power. He could appear in whatever shape he wanted. Thus, when the Jews wanted to crucify him, he impersonated Simon's image and gave Simon his image. Simon then was crucified instead of Jesus, while Jesus was laughing at the Jews. Then he went back without any one seeing him, and ascended to heaven."

It seems that that saying continued until the second century. John Fenton, the commentator of Matthew's Gospel said (pg 440), "One of

the Gnostics, which lived in the second century, said that, 'Simon was crucified instead of Jesus' ". [1]

Oreganos mentioned a common ritual in his time, that Jesus could change his look whenever and to whatever he wanted. That is why Judah's kiss was necessary, because Jesus was well known to the people of Jerusalem.

The most important sect, of those who denies Jesus' (PBUH) crucifixion, was the Pacilidians. In his book, "Islamic belief about Christian's Matters", Zeus, and the commentator George Sail, mentioned that this sect believed in Jesus' rescue, and that the crucified was Simon. (Some of them called him Simon the Assyrian) Both names might be for one person.

This sect also believed that Jesus (PBUH) was a human. Pascilios said, "The resurrection event, which claimed to be after the delusional crucifixion, is one of the evidence that the crucified person was not Jesus".

Among the sects that believed that the crucified person was not Jesus (PBUH), are the Corinthians, the Carbocratians, and the Sernthians. George Sail said, "The Carbocratians, and the Sernthians, which are amongst the oldest Christians sects, believed that Jesus himself was not crucified or killed, but one of his disciples, who looked exactly like him. In addition, the Pasilidians, believed that another person was crucified instead of Jesus (PBUH).

There were also some Christian sects, which believed that Jesus (PBUH) was rescued from that crucifixion, and was ascended to heaven. Among them were the Rocitians, the Marsians, and the Phalntanians,. Those three sects believed in Jesus' divinity, and believed that to say that he was insulted and crucified is an assault that does not suit divinity.[2]

Those sects, in their rejection of Jesus crucifixion, were the result of some of the Gospels, which were rejected by the church, in spite of them being written earlier than the Canon Gospels. First of those Gospels is Barnabas' Gospel, which mentions that the crucified

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[1] - Christ in the Christian Creeds Resources, Ahmad Abdul Wahab , pp 162-163

[2] - The Difference Between the Creature and the Creator, Abdurrahman Baji Al Baghdadi, pp 465. The prophets Stories, Abdul Wahab Al Najjar, pp 503.

person was Judah, the betrayer, whom Allah (S.W) made him impersonate Jesus (PBUH).

Similar to what I mentioned, are Nag Hamadi Codex, which were found in Egypt. After World War II, thirty-five writings, in 1153 pages were found, some of those passages were talking about Jesus rescue, and that he was not crucified. [1]

Those scriptures did not mention neither Jesus' (PBUH) prosecution nor his crucifixion. In addition, Peter's Gospel mentions, (Peter was talking as a first person) "It seems like they were catching him. I said, "What am I seeing master, are you really the one they are taking… or are they nailing someone's else hands and feet?" the Savior said to me, "Whom they put nails in his hands and feet is the substitute, they are putting that he replaced in shame, look at me and look at him."

The book "Siet the Elder", which is another scripture of those scriptures, quotes Jesus (PBUH) saying, "It was another one who drank bitterness and vinegar, not me; it was another one who carried the cross on his shoulders; it was another whom they put the thorn throne on his head. I was excited in heaven, laughing at their ignorance".

In another scripture, "The Resurrection Essay", what indicates that Jesus (PBUH) died naturally, and his holy soul will never die. [2]

In the book of John's Acts, which is also one of the apocryphal books, mentions that Jesus (PBUH) said, "I am not Jesus who is crucified on the cross". [3]

Therefore, history in some of its lines speaks the truth, proving what the Holy Quran said about Jesus' (PBUH) rescue, and the crucifixion of another person.

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[1] - Christianity Without Christ, Kamel Saafan, pp 15.
[2] - The True Christianity as Revealed by Christ, Alaa Abu Bakr, pp 14-16. Th Dead Sea Scrolls, Ahmad Othman, pp 137- 139. Christianity, Mustapha Shaheen, pp 282
[3] - The History of Christian Literature, Hanna Jerjes Al Khodary, Vol.1 pp 207

Disproving Jesus' (PBUH) Crucifixion by the Torah's Prophecies

Prophecies are very important in the Christian's belief. They are held in high esteem until they made some Christians do not accept any prophet-hood unless preceded by a prophecy.

Crucifixion – according to Christians – is one of the most important events in the world. Thus, it must have been mentioned by the prophets in their books and by Jesus (PBUH) to his disciples.

Did the prophets tell about Jesus' (PBUH) crucifixion and his resurrection, and did Jesus (PBUH) tell his disciples about that?

Christianity's answer for these questions is yes, and it is mentioned in many places in the Gospels, epistles, and the books of the Torah.

Worth mentioning, that Christians consider the Torah books as a holy part of their Holy Book. Why not, since the Gospels refer to these books and take from them their prophecies, which came true by Jesus (PBUH) during his life or during his crucifixion.

The Torah books have a very important role in crucifixion story. Much of what the evangelists mentioned was by referring to those books, which they believed to predict about the crucified Jesus. Almost half of these references are from Psalms, which are attributed to David and others.

Jesus (PBUH) assured his disciples, that all the prophecies in the Torah must be fulfilled in him. He said***," That all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me."*** (Luke 2٤:44)

He also said," ***Ye search the scriptures.. And these are they which bear witness of me."*** (John 5:39).

Josh McDowell said, "There are twenty nine prophecies in the Old Testament, Talking about Jesus betrayal by Judah, his prosecution,

death, and his burial. They all were fulfilled exactly, in twenty four hours time" [1]

The evangelists used some of these prophecies in their writings as support to Jesus' (PBUH) crucifixion story. These prophecies are fourteen prophecies, Matthew mentioned six prophecies; Mark mentioned four prophecies, Luke two prophecies, while John mentioned seven prophecies.

Therefore, we see how important the prophecies, which are related to Jesus crucifixion, are.

Christians exaggerate in focusing on the importance and the variety of these prophecies, which talk about Jesus (PBUH). In his book, "Did the Torah prophesized Jesus?" The priest Sergeous mentioned, "Jesus is shining in the Holy Bible permanently, unlike the sun, which sets off the earth at night. There is no part of the Torah or the other prophetic books does not mention about Jesus. We find his name, his personality, characteristics, acts, and his statues, in the Torah and the prophetic books, in every sentence, in every chapter, in every book. Its letters and words are nothing but great image of Jesus. We Christians do not worry where to open the Torah and the prophetic books to find words about Jesus". [2]

Despite his exaggeration in the subject, we could see the importance of the Torah's passages in indicating Jesus (PBUH).

Sergeous described the special importance of the Book of Psalms regarding the crucifixion. He said, "Psalms encompasses all about Jesus. It mentions his deep feelings, his pain, his characteristics, and his traits more than it does about any other prophet. We can say that Psalms is the Messiah special book. The evidence is that what the writers of the New Testament quoted from psalm, is half of the quotations that taken from the entire Old Testament.

In his book "The Lord of Glory", Abdul Fadi Al Qahrani assures the importance of the Book of Psalms. He said, "There has never been a

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[1] - A Proof Needs a Verdict, Josh McDowell, pp 197

[2] - The Truth Between Islam and Christianity, Mansoor Husain Abdul Aziz, pp 72-74. In this book, I will refer totally to this great and unique book.

book as full of signs and prophecies about Jesus as Psalms; thus, its importance for the theologians is indescribable”. [1]

In his celebrated book, “The Truth Between Islam and Christianity”, the Muslim scholar Mansour Husain discussed this matter. He accepted to debate Christians in this matter, taking the Torah as a reference to reveal the truth and clear the issue. It is unlikely that the Jews would change their books to suit the Christians belief.

Before we summarize the scholar Mansour’s study, we would mention some points, where Christians and Muslims agree or disagree about Jesus (PBUH) crucifixion.

Christians believe that Jesus (PBUH) was crucified, while Muslims believe that he was not. Muslims also believe that it was someone similar to him, and they do not deny that the crucifixion might be happened to someone else.

Muslims also do not deny that Allah (S.W.) had told Jesus (PBUH) that he would face trouble and ordeal, and one of his students would betray him. ***"Now when even was come, he was sitting at meat with the twelve disciples. And as they were eating, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began to say unto him every one, Is it I, Lord? And he answered and said, He that dipped his hand with me in the dish, the same shall betray me. The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born."*** (Matthew 26:20-24)

Jesus (PBUH) was sorrowful and scared, he prayed to Allah (S.W.) to save him from this conspiracy, he prayed pressingly all the night. Matthew described to us Jesus’ situation and his supplication to Allah (S.W.), he says, ***“Then cometh Jesus with them unto a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and pray. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled. Then saith he unto them, My***

[1] - See, Did The Torah Prophesized Jesus? Priest Sergeous, pp 28, and The Lord Of Glory, for some Christian Theologians led by Abdul Fadi Al Qahrani, pp 84. Quoted from The Truth Between Islam and Christianity.

soul is exceeding sorrowful, even unto death: abide ye here, and watch with me. And he went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them sleeping.... Again a second time he went away, and prayed, saying, My Father, if this cannot pass away, except I drink it, thy will be done. nd he came again and found them sleeping, for their eyes were heavy. nd he left them again, and went away, and prayed a third time, saying again the same words." (Matthew 26:36-44).

Luke described the scene, saying, ***"And being in an agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground."*** (Luke 22:44)

Muslims believe of Jesus' (PBUH) supplication to Allah (S.W.) during that difficult night, for this is the same for all the prophets and the meek when they face troubles; they found no one to seek refuge to except Allah (S.W.).

Allah (S.W.) answered his servant's prayers and saved him from death, as Paul said, ***"Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear."*** (Hebrews 5:7), Allah (S.W.) heard his servant and answered his prayer ***"And I knew that thou hearest me always."*** (John 11:42).

Thus, Muslims do not deny entirely what the Gospels mention about crucifixion; what accompanied it of events, such as Jesus telling his disciples about the conspiracy, and his refugee to the garden asking Allah (S.W.) to save him from death.

Muslims believe that the crowd came to catch him, there was someone had been taken from the garden, he was prosecuted, crucified, then buried. The disagreement is about the identity of the captured and the crucified.

Muslims believe he was Judah, the betrayer. Jesus (PBUH) escaped when they wanted to catch him, as they fell down, the soldiers

fought, and got up to find Judah Iscariot alone in the garden. They took him, thought he was Jesus (PBUH), to be punished for betraying his master.

John recorded that great moment, as he said, ***"Judas then, having received the band of soldiers, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all the things that were coming upon him, went forth, and saith unto them, Whom seek ye? hey answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, who betrayed him, was standing with them. When therefore he said unto them, I am he, they went backward, and fell to the ground."*** (John 18:3-6), it was when they fell down the moment of rescue, which was invisible to the eyes of million of Christians, who thought it was Jesus (PBUH) whom they had taken.

Jesus (PBUH) was taken to heaven by the angels. ***"And there appeared unto him an angel from heaven, strengthening him."*** (Luke 22:43), he was saved from the conspiracy by the protection of God Almighty; Allah (S.W.). He was given a life, which will continue until the Day of Judgment, when he (PBUH) comes to the earth to live and die peacefully. ***"So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)"!*** (Maryam: 33)

We wonder what Psalms and the Holy Books tell about this great event, which the books could not ignore. Did they mention it? If yes, what did they tell? Did they tell about Jesus (PBUH) the crucified, as Christians believe, or they tell about Jesus' (PBUH) rescue, and the crucifixion of Judah, the betrayer, as Muslims believe?

Let us find the right answer from Psalms, which is the most important book for the theologians.

We will refer to thirteen Psalms only, summarizing some of the magnificent study of the scholar Mansour Husain, in his book "The Truth between Islam and Christianity", which includes thirty-six Psalms.

The Psalms that he chose are among what Christians consider prophecies told about the crucified Jesus.

First: the Second Psalm (A prophecy of the unsuccessful conspiracy to crucify Jesus (PBUH))

It says, ***"Why do the nations rage, And the peoples meditate a vain thing? he kings of the earth set themselves, And the rulers take counsel together, Against Jehovah, and against his anointed, saying, Let us break their bonds asunder, And cast away their cords from us. He that sitteth in the heavens will laugh: The Lord will have them in derision. Then will he speak unto them in his wrath, And vex them in his sore displeasure."*** (Psalms 2:1-5)

Christians believe that the second Psalm is a prophecy of the expected Messiah, as mentioned in the Book of Acts, ***"And they, when they heard it, lifted up their voice to God with one accord, and said, O Lord, thou that didst make the heaven and the earth and the sea, and all that in them is. who by the Holy Spirit, by the mouth of our father David thy servant, didst say, Why did the Gentiles rage, And the peoples imagine vain things? The kings of the earth set themselves in array, And the rulers were gathered together, Against the Lord, and against his Anointed. for of a truth in this city against thy holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together. to do whatsoever thy hand and thy council foreordained to come to pass.*** (Acts 4:24-28)

We do not mind agreeing with them that this Psalm is a prophecy about Jesus (PBUH). It mentions the Jews' conspiracies against Jesus (PBUH), of which there is no disagreement between Muslims and Christians, but the disagreement is, did they succeed or not?

What does the passage answer?

Psalm answers that Allah (S.W.) made ridicule of them. Then, in that moment, He frightened the conspirators by his anger. Could that be an evidence of their success in crucifying Jesus (PBUH), or that God was laughing because his servant was rescued from them, and their conspiracy turn on them?

The thirty- seventh Psalm explains the reason why God is laughing, it says, ***"The wicked plotteth against the just, And gnasheth***

upon him with his teeth. The Lord will laugh at him; For he seeth that his day is coming. The wicked have drawn out the sword, and have bent their bow, To cast down the poor and needy, To slay such as are upright in the way. Their sword shall enter into their own heart, And their bows shall be broken." (Psalms 37:12-15), and God laughed because of the failure of the conspiracy, and its turning on its makers. They fell in the hole they dug for Jesus (PBUH), whom Allah (S.W.) saved.

Second: the seventh Psalm (A prophecy of the conspiracy turning on its makers)

Before starting reading the passage we ask, is the Psalm a prophecy about Jesus? The answer is yes. It says, ***"Judge me, O Lord, according to my righteousness and according to the integrity that is in me"***, on which the Saint Jerome commented, saying, "David could not say such things about himself, actually it refers to the perfect Savior, who never done wrong".[1] He believes that this Psalm is a prophecy about Jesus (PBUH).

The link between the prayers in Psalms ***"O LORD my God, in you do I take refuge, save me from all my pursuers and deliver me"*** and Jesus' (PBUH) prayers on the night which they caught him "if possible save me from this" is clear.

Then the prayer, in the moment of difficulty, asked Allah (S.W.) to aid him and raise him up. ***"Over it return on high"*** that happened in the moment when they surrounded him ***"let the assembly of the peoples be gathered about you, over it return on high".***

The Psalm mentions that Allah (S.W.) is a ***"fair judge"***. Which is fair, to crucify Jesus (PBUH) or Judah?

The prayer in the Psalm prayed to Allah (S.W.) to strengthen the righteous, and let the evil of the wicked come to an end. He assured his refuge to Allah (S.W.), who saves the righteous hearts.

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[1] - The Psalms, Tadros Yaqoob Malaty, pp 153

Then the Psalm mentions Judah's betrayal, as it said, ***"He has prepared his deadly weapons (The kiss), making his arrows fiery shafts".***

However, something very significant happened, the evil turned on the wicked ***"The wicked man conceives evil and is pregnant with mischief and gives birth to lies. He makes a pit, digging it out, and falls into the hole that he has made, His mischief returns upon his own head and on his own skull, his violence descends".*** What Judah had made to his master, Jesus (PBUH) turned on him, and Jesus (PBUH) was saved from the Jews and ascended to heaven.

Judah had his punishment according to Allah's (S.W.) Law***," Whoso diggeth a pit shall fall therein; And he that rolleth a stone, it shall return upon him."*** (Proverbs 26:27).

In another place, ***"His own iniquities shall take the wicked, And he shall be holden with the cords of his sin. He shall die for lack of instruction; And in the greatness of his folly he shall go astray."*** (Proverbs 5:22-23)

In the book of Ecclesiastes, ***"He that diggeth a pit shall fall into it; and whoso breaketh through a wall, a serpent shall bite him."*** (Ecc.10:8)

This is also what the ninth Psalm mentions clearly, it says, ***"For thou hast maintained my right and my cause; Thou sittest in the throne judging righteously. Thou hast rebuked the nations, thou hast destroyed the wicked... The nations are sunk down in the pit that they made: In the net which they hid is their own foot taken. Jehovah hath made himself known, he hath executed judgment: The wicked is snared in the work of his own hands."*** (psalm 9:4- 16). Was Judah executed because of his bad works, or escaped from Allah (S.W.) Law and the trouble he made for Jesus (PBUH)?

The psalm ends by praising Allah (S.W.) for this end ***"I will give God the thanks due to his righteous ness, and I will sing praise to the name of the LORD, the most high".*** Therefore, we see a clear picture of what happened on that day, as Allah (S.W.), the Great and Almighty, saved his prophet and ruined Judah.

Christians have no choice, they either ignore this passage or take and accept that Jesus (PBUH) was unfair, sinner, he had what he deserved, and Allah (S.W.) is righteous, as he decided to kill Jesus. Otherwise, they should refer to the Muslims belief that the passage is a prophecy of Judah, the betrayer.

Third: the twentieth Psalm (A prophecy of Jesus' (PBUH) rescue by Allah (S.W.), and the failure of his enemies)

It says, ***"Jehovah answer thee in the day of trouble; The name of the God of Jacob set thee up on high. Send thee help from the sanctuary, And strengthen thee out of Zion. Remember all thy offerings, And accept thy burnt-sacrifice; Selah. Grant thee thy heart's desire, And fulfil all thy counsel. We will triumph in thy salvation, And in the name of our God we will set up our banners: Jehovah fulfil all thy petitions. Now know I that Jehovah saveth his anointed; He will answer him from his holy heaven With the saving strength of his right hand. Some trust in chariots, and some in horses; But we will make mention of the name of Jehovah our God. They are bowed down and fallen; But we are risen, and stand upright. Save, Jehovah: Let the King answer us when we call."*** (Psalms 20: 1-9)

Illustrating this Psalm, The church of the Virgin Mary in Egypt said, "Some of the Jewish fathers believed that this Psalm is related to the Messiah. Thus, some of the church fathers (Ethnasios and Augustine) believed that it is a prophecy about Jesus' pain and victory". [1]

The church says that "Jesus rescue was in his resurrection" means, from the dead. That is exactly what the father Ethnasios said, who believed that this Psalm is a prophecy about the crucified Christ. [2]

Thus, this book is a prophecy about Jesus (PBUH). However, which Jesus does it mean the crucified or the saved?

[1] - The Psalms Commentary, the Virgi Mary Church, Egypt. Pp 97 , see also The Psalms, Tadros Yaqoob Malaty, PP 333

[2] - The Psalms Commentary, the Virgi Mary Church, Egypt. Pp 97 , see also The Psalms, Tadros Yaqoob Malaty, PP 341

A careful reading to this passage shows that David, to whom this Psalm belongs, prayed to Allah (S.W) to answer his powerless servant. David prayed to Allah (S.W) to save Jesus and raise him to heaven, for what he did of good deeds (offerings and sacrifices). David prayed to save Jesus in the "***day of trouble".*** There is no day more difficult for Jesus (PBUH) than that day, when he prayed, asking Allah (S.W) to save him from death. ***"And being in an agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground."*** (Luke 22:44)

David asked Allah (S.W) to answer the prayers of the poor and give him all his petitions. ***"Grant thee thy heart's desire, And fulfil all thy counsel."***

David asked for this aid and rescue for what Jesus (PBUH) has done of good deeds. ***"Remember all thy offerings, And accept thy burnt-sacrifice"***

The Psalm mentions Jesus and that Allah (S.W) saved him from death in a very clear passage, of which even the blind can see. David knew the result of his prayers ***"Now know I that Jehovah saveth his anointed; He will answer him from his holy heaven With the saving strength of his right hand."*** The Psalm mentions the Messiah by name, and talks about his rescue, that Allah (S.W) raised him and sent his angels to protect him. ***"The name of the God of Jacob set thee up on high. Send thee help from the sanctuary."***
The Psalm also mentions the happy ending; ***"And in the name of our God we will set up our banners."***

It talks about that great moment, the moment of Jesus' (PBUH) rescue ***"They are bowed down and fallen; But we are risen, and stand upright."*** it talks about the moment when the soldiers fell down as mentioned in John, ***" When therefore he said unto them, I am he, they went backward, and fell to the ground."*** (John 18:6).

The ninth Psalm also mentions this great moment as well, for, it is one of Allah's (S.W) miracles. ***"I will give thanks unto Jehovah with my whole heart, I will show forth all thy marvellous works. I will be glad and exult in thee; I will sing praise to thy name, O thou Most High. When mine enemies turn***

back, They stumble and perish at thy presence. For thou hast maintained my right and my cause; Thou sittest in the throne judging righteously. Thou hast rebuked the nations, thou hast destroyed the wicked; Thou hast blotted out their name for ever and ever." (Psalms 9:1-5).

The righteous fair judge ruined the evil, when the wicked fell down. The miracle came true and the good servant was saved, then he thanked Allah (S.W), ***"O you who lift me up from the gates of death"*** (Psalms 9:13), because he saved him from death.

In addition, the twenty-seventh Psalm recorded this great moment. It says***, "When evil-doers came upon me to eat up my flesh, Even mine adversaries and my foes, they stumbled and fell... For in the day of trouble he will keep me secretly in his pavilion: In the covert of his tabernacle will he hide me."***(Psalms 27:2-5)

The evidence in this Psalm about Jesus' (PBUH) rescue is so clear.

Forth: the twenty-first Psalm (A prophecy of the failure of the conspiracy, and answering Jesus' (PBUH) request)

In his book, "studies of the Book of Psalms", Fakhry Ateya said, "This Psalm meant Jesus".[1] The same also in the book "meditations of Psalm" issued by the fathers of Mar Garages Church.[2]

Father Malaty considers this Psalm one of the psalms that prophesized about Jesus, and he quoted from the scholars:
"This Psalm is a Messianic. The Talmud teaches that the king mentioned in this Psalm is the Messiah." He comments also saying, "Some parts of this Psalm (especially verse 4) are impossible to be applicable except to Jesus".[3]

They are right, as the twentieth Psalm, mentions Jesus' (PBUH) prayers and Allah (S.W.) answering him. Psalm (twenty one) mentions Jesus' (PBUH) joy because of this answering, ***"Be***

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[1] - pp 311
[2] - pp 10
[3] - The Psalms, Tadros Yaqoob Malaty, pp 343 - 344

exalted, O LORD, in your strength we will sing and praise your power”

The Psalm mentions that Allah (S.W.) answered him and gave him what he wished ***“You have given him his heart’s desire and have not withheld the request of his lips”.*** Jesus (PBUH) asked Allah (S.W.) with his own lips, to save him from that conspiracy, ***"If it be possible, let this cup pass away from me."*** (Matthew 26:39)

He (PBUH) was afraid of death and asked Allah (S.W.) to save him. Allah (S.W.) answered him, as in mentioned in Hebrew, ***" Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear."***(Hebrews 5:7).[1]

Jesus (PBUH) was sure that Allah (S.W.) will answer him, as Allah (S.W.) will never let him down, " ***Father, I thank thee that thou heardest me. And I knew that thou hearest me always."*** (John 11:41-42).

The Psalm mentions that Allah (S.W.) gave him long life, until the Day of Judgment ***“he asked life of you, you gave to him, length of days forever and ever”.*** He put a crown of life upon his head; it is different from the crown of thorns, which was put on the crucified’s head, the Psalm says, ***“You set a crown of fine gold upon his head”.***

It also mentions Jesus’ (PBUH) enemies who conspired and planned evil against him ***“though they devise mischief, they will not succeed.*** They did not harm him, the conspiracy failed because Allah (S.W.) raised him up ***“God, I rise by you power”***

Those enemies, their evil turned over them. ***“Your hand will find out all your enemies, your right hand will find out those who hate you. The LORD will swallow them up in his wrath, and fire will consume the. You will destroy their descendants from the earth, and their offspring from***

[1] - Confronted with this Passage, The priest, Dr. Ibrahim Saieed Had nothing to say, in his book Saint Luke Commentaries, (pp 565) except that Jesus (PBUH) was praying to Allah (S.W) because he “Did not want to die before the crucifixion”!

among the children of men. You will aim at their faces with your bows".

Considering all that is there anyone says that the crucified person was Jesus (PBUH)!

Fifth: the twenty-second Psalm (A prophecy of crucifying the shameful worm not the great Jesus (PBUH)

Christians agree that this Psalm is a prophecy about Jesus (PBUH), for, the Gospels writers quoted from it while mentioning the stories of the crucifixion. Matthew said, ***"And when they had crucified him, they parted his garments among them, casting lots."*** (Matthew 27:35)[1], and John did the same. (John 19:24).

The quotation from this Psalm is ***"they parted my garment among them, and for my clothing they cast lots".***

In addition, the story in this Psalm corresponds with the story of the crying of the crucified, ***"My God, my God, why hast thou forsaken me."*** (Matthew 27:46), (Mark 15:34).

It is also agrees with what is written in the Gospels about the situation of the crucified person***," And they that passed by railed on him, wagging their heads. and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from the cross. He trusteth on God; let him deliver him now, if he desireth him."*** (Matthew 27:39-43), and this agrees with what the Psalm mentions. ***"All they that see me laugh me to scorn: They shoot out the lip, they shake the head, saying Commit thyself unto Jehovah; Let him deliver him: Let him rescue him."***

It also agrees with what is written in the Gospel when it says, ***"A company of evil-doers have inclosed me; They pierced my hands and my feet. I may count all my bones".***
Therefore, according to Christians, this passage is a prophecy about the crucifixion, especially when we know that David was not crucified, hence he was talking about some one else.

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[1] - This verse is deleted from the majority of the Bible's versions, and it is considered a later addition.

It is a fact that this Psalm is talking about the crucified person, but not Jesus (PBUH). It talks about Judah, the betrayer, who shouted in the cross ***" My God My God why you had forsaken me "*** Jesus (PBUH) told us that Allah (S.W.) always responds to him; ***"And I knew that thou hearest me always."*** (John 11 / 42). The writer of Hebrews confirmed that. ***"Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear."*** (Hebrews 5/7)

This prophecy is about the crucified person who will pray and Allah (S.W) will not respond to him. ***"O my God, I cry in the daytime, but thou answerest not; And in the night season, and am not silent. But thou art holy, O thou that inhabitest the praises of Israel. Our fathers trusted in thee: They trusted, and thou didst deliver them. They cried unto thee, and were delivered: They trusted in thee, and were not put to shame. But I am a worm, and no man."***

The Psalm describes the crucified person as ***" a worm, and no man; A reproach of men, and despised of the people"***. Who is that person?

He is Judah, the betrayer. His betrayal made him as a worm, and despised by all people. The Muslims, the Christians, the Jews, the Buddhist and others hate and despise betraying. It is a shame for every one. The people despise him and Allah (S.W.) does not answer his prayers.

How odd of those who insist that the prophecy is about Jesus (PBUH). How could they accept describing Jesus (PBUH) as a worm and shame? He is a glory for all humankind. The shame is Judah.

We notice that the passage describes the crucified person as a worm for his rank with Allah (S.W). This is clear for that who notices the comparison in the passage between those fathers who are accepted by Allah (S.W.) and the crucified person. Those who ask Him (S.W) and He answers them. However, the crucified said, ***"but I am a worm not a man."*** He is despised as a worm for Allah (S.W.), and Allah (S.W.) does not answer or accept his prayers, as he accepts his fathers.

We have to mention that the passage described the crucified person as a shame, not only for his enemies, but also for all humankind, in all their generations and sects. Jesus (PBUH) cannot ever be so, as humanity is proud having such a great man, whom Allah (S.W.) has selected for his message and inspiration.

We notice also that the word “shame” refers to the person himself not to the crucifixion. He is the shame and he is the worm. Far be it from Jesus (PBUH) to be a shame or worm, may the best prayers and peace be upon him.

Allah (S.W.) glorifies Jesus (PBUH); he was not a shame, but a glory and honor. Christians neglected the prophecy, which says, ***"Answer me when I call, O God of my righteousness; Thou hast set me at large when I was in distress: Have mercy upon me, and hear my prayer. O ye sons of men, how long shall my glory be turned into dishonor? How long will ye love vanity, and seek after falsehood? Selah. But know that Jehovah hath set apart for himself him that is godly: Jehovah will hear when I call unto him."*** (Psalms 4:1-3)

His rescue (PBUH) is the glory, which Christians did not believe. They considered him, (PBUH), shame and curse, but it is not true, as Allah (S.W.) heard his Christ’s prayers.

It is unacceptable to describe Jesus (PBUH) as worm. How could those who believe in his divinity accept that? No! The worm is the despised betrayer Judah.

Describing the crucified person as despised by the people refers to the crucified, and the people are the Jews, who witnessed the crucifixion, and despised the crucified person.

Sixth: Psalm sixty nine (A prophecy of the crucified Judah, the sinner)

This is another Psalm prophecy about the crucifixion. The writers of the Gospels quoted from it. They believe that it is a prophecy about the crucified person – Jesus (PBUH) according to them.
John said, ***"After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst. There was set there a vessel full of vinegar:***

so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished." (John 19:28-38).

He meant that the prophecies and the books were completed. He referred to what is mentioned in verse twenty-one of this Psalm, ***"They gave me also gall for my food; And in my thirst they gave me vinegar to drink."***

In addition, Peter, in his speech about Judah, quoted from this Psalm. He said, ***"For it is written in the book of Psalms, Let his habitation be made desolate, and let no man dwell therein: and, His office let another take***." (Acts 1:20)

Peter quoted from the verse twenty-five from this Psalm. ***"Let their habitation be desolate; Let none dwell in their tents."*** (Psalms 69:25).

In their book, "Commentary on the Book of Acts) John Wesley and others said, " The Holy Spirit, by David, prophesized Judah in Psalms 69, 109" [1]

This Psalm is a prophecy about the crucified person according to John's testimony, and at the same time, a prophecy about Judah the betrayer, according Peter and the illustrators.

Does not this need more attention from those who believe in the trueness of the Old Testament?

Who is the sinner, whom was given the vinegar in his thirst? Is he Jesus (PBUH) the righteous or Judah the betrayer?
This Psalm itself will answer this question. The crucified person cried desperately, asking for Allah's (S.W) mercy who did not answer him. It says, ***"Save me, O God; For the waters are come in unto my soul. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me. I am weary with my crying; my throat is dried: Mine eyes fail while I wait for my God. They that hate me without a cause are more than the hairs of my head: They that***

[1] - Commentary on the Book of Acts, John W. and others, pp 11. This quotation refers to two Psalms 69:25 and 109:8. see also The Gospel according to Matthew, Father Matta Al Meskeen, pp 578.

would cut me off, being mine enemies wrongfully, are mighty: That which I took not away I have to restore."

The Psalm reminds us of the cries of the desperate crucified “my God, my God, why did you forsake me”. His throat was parched, his eyes grown dim, and no one answered him.

The crucified person was wondering about those who hated him and hanged him without reason. He came to tell them about Jesus (PBUH), but they took him instead, without a reason for taking him or crucifying him.

However, he knew that what happened to him was because of his sins and shame, the shame of betrayal that wrapped him. He said, ***"O God, thou knowest my foolishness; And my sins are not hid from thee. I am become a stranger unto my brethren, And an alien unto my mother's children. Thou knowest my reproach, and my shame, and my dishonor: Mine adversaries are all before thee. Reproach hath broken my heart; and I am full of heaviness: And I looked for some to take pity, but there was none; And for comforters, but I found none. They gave me also gall for my food; And in my thirst they gave me vinegar to drink."*** (Psalms 69:5-21).

Who is that sinner whom they gave the vinegar while he was on the cross. Could he be Jesus (PBUH)? No, he is Judah the betrayer.

Yet the desperate crucified person did not give up, he continued his crying asking Allah (S.W.) to save him, relying only on Allah’s (S.W.) great mercy, but his crying did not do him any good. ***"For the zeal of thy house hath eaten me up; And the reproaches of them that reproach thee are fallen upon me. When I wept, and chastened my soul with fasting, That was to my reproach. When I made sackcloth my clothing, I became a byword unto them. They that sit in the gate talk of me; And I am the song of the drunkards. But as for me, my prayer is unto thee, O Jehovah, in an acceptable time: O God, in the abundance of thy loving kindness, Answer me in the truth of thy salvation. Deliver me out of the mire, and let me not sink: Let me be delivered from them that hate me, and out of the deep waters. Let not the water flood overwhelm me, Neither let the deep shallow me up; And let not the pit shut its mouth upon me. Answer me, O Jehovah; for thy loving***

kindness is good: According to the multitude of thy tender mercies turn thou unto me. And hide not thy face from thy servant; For I am in distress; answer me speedily. Draw nigh unto my soul, and redeem it: Ransom me because of mine enemies." (Psalms 69: 9-18).

He got the result of his prayers and betrayals, as the book says, ***"Let their table before them become a snare; And when they are in peace, let it become a trap. Let their eyes be darkened, so that they cannot see; And make their loins continually to shake. Pour out thine indignation upon them, And let the fierceness of thine anger overtake them. Let their habitation be desolate; Let none dwell in their tents. For they persecute him whom thou hast smitten; And they tell of the sorrow of those whom thou hast wounded. Add iniquity unto their iniquity; And let them not come into thy righteousness. et them be blotted out of the book of life, And not be written with the righteous."*** (Psalms 69:22-28).

Who could that perishable be? Who is he whose house became desolate; his name was deleted from the book of the living, He died, he was never answered to, and he was blotted from the book of the righteous, and written in the book of the evils and the perished. Who could he be? It is impossible that he is Jesus (PBUH).

Then, the Psalm goes on telling us about the rescue of Jesus (PBUH. He said about himself, ***"But I am poor and sorrowful: Let thy salvation, O God, set me up on high. I will praise the name of God with a song, And will magnify him with thanksgiving. This will please the LORD more than an ox or a bull with horns and hoofs. When the humble see it they will be glad; you who seek God, let your hearts revive. For the LORD hears the needy and does not despise his own people who are prisoners."*** (Psalms 69:29-33).
Allah (S.W.) heard his prayers; he saved him and raised him. The believers were happy, as Allah (S.W.) hears the prayers of the poor, thus, He (S.W) deserves more praise and glorification.

The reader might be confused with the following passage thinking – wrongly – that the person who was asking is Jesus (PBUH). ***"But as for me, my prayer is unto thee, O Jehovah, in an acceptable time: O God, in the abundance of thy loving***

kindness, Answer me in the truth of thy salvation…. Answer me, O Jehovah; for thy loving kindness is good: According to the multitude of thy tender mercies turn thou unto me." This person was asking for help and using his prayers during his time with Jesus (PBUH) for intercession for Allah's (S.W.) mercy, which is the only way that such betrayer can take.

Jesus (PBUH) in his prayers used his righteousness and his worshiping Allah (S.W.) for intercession, as his saying, ***"Judge me, O LORD, according to my righteousness and according to the integrity that is in me."*** (Psalms 7:8)

The same is in Psalm forty-one. ***"But you have upheld me because of my integrity, and set me in your presence forever. Blessed be the LORD, the God of Israel, from everlasting to everlasting! Amen and Amen."***
(Psalms 41:12-13)

Psalms mentioned it in many places, such as, ***"I afflicted myself with fasting; I prayed with head bowed on my chest."*** (Psalms 35:13), and, ***"Because he holds fast to me in love, I will deliver him; I will protect him, because he knows my name."*** (Psalms 91:14) ***"May the LORD answer you in the day of trouble! May the name of the God of Jacob protect you! May he send you help from the sanctuary and give you support from Zion! May he remember all your offerings and regard with favor your burnt sacrifices."*** (Psalms 20:1 - 3)

Seventh: Psalm thirty five (A prophecy of the conspiracy turning on its makers)

This is another Psalm talking about Jesus (PBUH), and John quoted it in his Gospel. He said, ***"But now they have seen and hated both me and my Father. But the word that is written in their Law must be fulfilled: 'They hated me without a cause."*** (John 15:24-25),

This quotation is from the seventh verse of this Psalm; it says, ***"For without cause they hid their net for me."*** It speaks of Jesus and on this, Christians agree and John testifies. [1]

Is this psalm a prophecy about the crucified Jesus or about his rescue (PBUH)?

The Psalm mentions the prayers of a good person, who needs his God's care and protection from his enemies. It says, ***"Contend, O LORD, with those who contend with me; fight against those who fight against me. Take hold of shield and buckler and rise for my help. Draw the spear and javelin against my pursuers! Say to my soul, "I am your salvation."*** (Psalms 35:1-3)

The prayer asks his God also to let his enemies be turned disappointed, and to aid him by his angels. It says, ***"Let them be put to shame and dishonor who seek after my life! Let them be turned back and disappointed who devise evil against me. Let them be like chaff before the wind, with the angel of the LORD driving them away. Let their way be dark and slippery, with the angel of the LORD pursuing them. For without cause they hid their net for me; without cause they dug a pit for my life. Let destruction come upon him when he does not know it! And let the net that he hid ensnare him; let him fall into it--to his destruction."*** (Psalms 35:4-8)

The prayer asked his God to let his enemy's conspiracy turn over him. Did God answer his servant or disappoint him?

The chapter answers clearly that Allah (S.W.) answered him. It shows the joy of Jesus' rescue. ***"Then my soul will rejoice in the LORD, exulting in his salvation. All my bones shall say, "O LORD, who is like you, delivering the poor from him who is too strong for him, the poor and needy from him who robs him. Malicious witnesses rise up; they ask me of things that I do not know. They repay me evil for good; my soul is bereft. But I, when they were sick-- I wore sackcloth; I afflicted myself with fasting; I prayed with head bowed on my chest."*** (Psalms 35:9-13)

[1] - See The Holy Bible Dictionary, pp 862

The Psalm then tells about his enemies who turned disappointed. It says, ***"Let not those rejoice over me who are wrongfully my foes, and let not those wink the eye who hate me without cause. For they do not speak peace, but against those who are quiet in the land they devise words of deceit. They open wide their mouths against me; they say, "Aha, Aha! our eyes have seen it!" You have seen, O LORD; be not silent! O Lord, be not far from me! Awake and rouse yourself for my vindication, for my cause, my God and my Lord! Vindicate me, O LORD, my God, according to your righteousness, and let them not rejoice over me! Let them not say in their hearts, "Aha, our heart's desire!" Let them not say, "We have swallowed him up." Let them be put to shame and disappointed altogether who rejoice at my calamity! Let them be clothed with shame and dishonor who magnify themselves against me! Let those who delight in my righteousness shout for joy and be glad and say evermore, "Great is the LORD, who delights in the welfare of his servant! Then my tongue shall tell of your righteousness and of your praise all the day long."*** (Psalms 35:19-28)

It was a deep faithful prayer from a decent servant, who asked his God to let his enemies turn disappointed, who hated him without reason.

Allah (S.W.) answered him for his prayers, fasting, and his wearing sackcloth as worshiping to Allah (S.W.) and submissiveness to Him. ***"Then my soul will rejoice in the LORD, exulting in his salvation. All my bones shall say, "O LORD, who is like you, delivering the poor from him who is too strong for him, the poor and needy from him who robs him?".... But I, when they were sick-- I wore sackcloth; I afflicted myself with fasting; I prayed with head bowed on my chest."*** (Psalms 35:9-13)

Eighth: Psalm forty (A prophecy of God answering Jesus' (PBUH) prayers, and the failure of the conspiracy)

Psalm Forty is another witness of Jesus' (PBUH) rescue and the death of his enemies.

To prove to us that this Psalm is a prophecy about Jesus (PBUH), the unknown writer of Hebrews quoted from it.
He said, ***"Consequently, when Christ came into the world, he said, "Sacrifices and offerings you have not desired, but a body have you prepared for me. in burnt offerings and sin offerings you have taken no pleasure. Then I said, 'Behold, I have come to do your will, O God, as it is written of me in the scroll of the book."*** (Hebrews 10:5-7)

It is a quotation from the passages 6 and 7 from this Psalm. The writer of this Psalm said, ***"Sacrifice and offering you have not desired, but you have given me an open ear. Burnt offering and sin offering you have not required. hen I said, "Behold, I have come; in the scroll of the book it is written of me."*** (Psalms 40:6-7)

The bible dictionary writers' choice of this Psalm as one the Christians Psalms confirms that too. Saint James Anas also said, that this psalm is one of those Psalms "that speaks of Jesus' pain". [1]

What does this Psalm say since it was proved to be speaking of Jesus (PBUH)?

It starts of the good news of Allah (S.W.) answering Jesus (PBUH) and saving him from the conspiracy, because he trusted in Him (S.W.). It says***," I waited patiently for the LORD; he inclined to me and heard my cry. He drew me up from the pit of destruction, out of the miry bog, and set my feet upon a rock, making my steps secure. He put a new song in my mouth, a song of praise to our God. Many will see and fear, and put their trust in the LORD. Blessed is the man who makes the LORD his trust, who does not turn to the proud, to those who go astray after a lie!*** (Psalms 40:1- 4)

Then the Psalm praises Allah (S.W.) for his blessings, and shows the prayer who prays deeply to Allah (S.W.) and repents to Him. ***"You have multiplied, O LORD my God, your wondrous deeds and your thoughts toward us; none can compare with you! I will proclaim and tell of them, yet they are more than can be told... I have told the glad news of deliverance in the great congregation; behold, I have not restrained***

[1] - See Methodical Divinity Science, James Anas, pp 515, and The Holy Bible Dictionary, pp 432

my lips, as you know, O LORD. I have not hidden your deliverance within my heart; I have spoken of your faithfulness and your salvation; I have not concealed your steadfast love and your faithfulness from the great congregation." (Psalms 40:5-10).

Then Jesus (PBUH) prayed to Allah (S.W.) to save him from the conspiracy, which compasses him, and to let it turn on his enemies. ***"As for you, O LORD, you will not restrain your mercy from me; your steadfast love and your faithfulness will ever preserve me! For evils have encompassed me beyond number; my iniquities have overtaken me, and I cannot see; they are more than the hairs of my head; my heart fails me. Be pleased, O LORD, to deliver me! O LORD, make haste to help me! Let those be put to shame and disappointed altogether who seek to snatch away my life; let those be turned back and brought to dishonor who desire my hurt! Let those be appalled because of their shame who say to me, "Aha, Aha!" But may all who seek you rejoice and be glad in you; may those who love your salvation say continually, "Great is the LORD!" As for me, I am poor and needy, but the Lord takes thought for me. You are my help and my deliverer; do not delay, O my God!"*** (Psalms 44:11-17). [1]

It turned as Jesus (PBUH) asked; they turned back, disappointed that moment that John recorded in his Gospel. It says, ***"When Jesus said to them, "I am he," they drew back and fell to the ground."*** (John 18:6)

He asked Allah (S.W.) to save him. ***"As for me, I am poor and needy, but the lord takes thought for me. You are my help and my deliverer; do not delay, O my God"***

Allah's (S.W.) help came on time. ***"He inclined to me and heard my cry. He drew me up from the pit of destruction, out of the miry bog, and set my feet upon a rock, making my steps secure".***

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[1] - The sins that this Torah's passage attributes to Jesus (PBUH) are confusing. However, the unknown writer of Hebrews, who quoted from this Psalm and confirmed that it is a prophecy about Jesus (PBUH), described him in another passage in Hebrews as "Without a sin". (Hebrews 4:15) This is one of the Holy Bible dilemmas.

Allah (S.W.) also answered his prayers regarding Jesus' (PBUH) enemies. They turned shamed and disappointed ***"Let those be put to shame and disappointed altogether who seek to snatch away my life; let those be turned back and brought to dishonor who desire my hurt"***

Ninth: Psalm Forty-one (A prophecy of Jesus' (PBUH) rescue from his disciple's conspiracy on that tough day)

John in his Gospel quoted from this Psalm when he talked about Judah. Regarding his betrayal, John said, ***"If you know these things, blessed are you if you do them. I am not speaking of all of you; I know whom I have chosen. But the Scripture will be fulfilled, 'He who ate my bread has lifted his heel against me."*** (John 13:17-18)

John quoted the ninth verse of this Psalm. It says, ***"Even my close friend in whom I trusted, who ate my bread, has lifted his heel against me"***. This Psalm is a prophecy of Jesus (PBUH) as he (PBUH) said, ***"Let the book be completed".*** [1]

Let us meditate this Psalm from the beginning, as it predicts Jesus' (PBUH) rescue on that tough day. Allah (S.W.) protected him and did not let him to his enemies. ***"Blessed is the one who considers the poor! In the day of trouble the LORD delivers him; the LORD protects him and keeps him alive; he is called blessed in the land; you do not give him up to the will of his enemies. The LORD sustains him on his sickbed; in his illness you restore him to full health."*** (Psalms 41:1-3)

Then it mentions Jesus' (PBUH) enemies and the betrayer in whom Jesus (PBUH) trusted. It said, ***"My enemies say of me in malice, "When will he die and his name perish?" And when one comes to see me, he utters empty words, while his heart gathers iniquity; when he goes out, he tells it abroad. All who hate me whisper together about me; they imagine the worst for me. They say, "A deadly thing is poured out on him; he will not rise again from where he lies." Even my close friend in whom I trusted, who ate my bread, has lifted his heel against me."*** (Psalms 41:5-9),

[1] - See The Holy Bible's Dictionary, pp 862

It was his disciple Judah, who supposed to be his guard, conspired against him.

Jesus righteousness and his submission to Allah (S.W.) saved him from his enemies, and failed Judah in his conspiracy. The psalm said, ***"But you, O LORD, be gracious to me, and raise me up, that I may repay them. By this I know that you delight in me: my enemy will not shout in triumph over me. But you have upheld me because of my integrity, and set me in your presence forever. Blessed be the LORD, the God of Israel, from everlasting to everlasting! Amen and Amen."*** (Psalms 41:10-13). His God was satisfied with him, did not let him to his enemies, and because of his integrity, saved him.

Tenth: Psalm thirty- four (A prophecy of the safety of Jesus' (PBUH) bones and his rescue from the conspiracy that will perish the evil)

The Gospels writers quoted this Psalm and considered it a prophecy about Jesus (PBUH). John quoted the twentieth verse of this Psalm. ***""Not one of his bones will be broken."***(John 19:36).

What does this Psalm predict? Is it speaking of Jesus (PBUH), the crucified, whose prayers God did not answer, or Jesus, the saved, while his enemies turned disappointed?
The Psalm mentions Jesus' (PBUH) long prayers in the garden, Allah's (S.W.) answer to him, and the angels that Allah (S.W.) had sent to help him. ***"I sought the LORD, and he answered me and delivered me from all my fears. Those who look to him are radiant, and their faces shall never be ashamed. This poor man cried, and the LORD heard him and saved him out of all his troubles. The angel of the LORD encamps around those who fear him, and delivers them. Oh, taste and see that the LORD is good! Blessed is the man who takes refuge in him! Oh, fear the LORD, you his saints, for those who fear him have no lack! The young lions suffer want and hunger; but those who seek the LORD lack no good thing."*** (Psalms 34:4-10)

The book continues to assure Allah's (S.W.) acceptance to Jesus' (PBUH) request and the safety of his body. Then it goes to mention his enemies, whom Allah (S.W.) cursed. It said, ***"The eyes of the***

LORD are toward the righteous and his ears toward their cry. He face of the LORD is against those who do evil, to cut off the memory of them from the earth. When the righteous cry for help, the LORD hears and delivers them out of all their troubles. The LORD is near to the brokenhearted and saves the crushed in spirit. Many are the afflictions of the righteous, but the LORD delivers him out of them all. He keeps all his bones; not one of them is broken. Affliction will slay the wicked, and those who hate the righteous will be condemned. The LORD redeems the life of his servants; none of those who take refuge in him will be condemned." (Psalms 34:15-22)

The wicked died of his evil, while all of Jesus' (PBUH) bones were safe and never broke. This is not what happened to the crucified person, whom the nails – no doubt - broke some of his hands and feet's bones. ***"They have pierced my hands and feet."*** (Psalms 22:16) Jesus (PBUH) the saved, and Jesus (PBUH) alone is whom who fulfilled this prophecy, and not one of his bones was broken.

Allah (S.W.) saved Jesus (PBUH) from all troubles, because he relied on Allah (S.W.). ***"The eyes of the LORD are toward the righteous and his ears toward their cry. The face of the LORD is against those who do evil, to cut off the memory of them from the earth. When the righteous cry for help, the LORD hears and delivers them out of all their troubles. The LORD is near to the brokenhearted and saves the crushed in spirit. Many are the afflictions of the righteous, but the LORD delivers him out of them all. He keeps all his bones; not one of them is broken. None of those who take refuge in him will be condemned."*** (Psalms 34:15-22).

Allah (S.W.) punished those who hated Jesus (PBUH); He (S.W.) made them perish for their evil deeds. "***The face of the LORD is against those who do evil, to cut off the memory of them from the earth Affliction will slay the wicked, and those who hate the righteous will be condemned."*** (Psalms 34:16-21)

Eleventh: psalm ninety-one (A prophecy of the angels saving Jesus (PBUH))

The devil came to test Jesus (PBUH), and reminded him of the prophecy about him in Psalms*," and said to him, "If you are the Son of God, throw yourself down, for it is written, "'He will command his angels concerning you,' and "'On their hands they will bear you up, lest you strike your foot against a stone." Jesus said to him, "Again it is written, 'You shall not put the Lord your God to the test."* (Matthew 4:6-7).

It is Jesus (PBUH), whom Allah (S.W.) asked the angels to protect and carry; to protect him (PBUH) even from a stone.

Satan quoted this prophecy, which Jesus (PBUH) agreed upon, from the eleventh verse of this Psalm. It says, ***"For he will command his angels concerning you to guard you in all your ways. On their hands they will bear you up, lest you strike your foot against a stone."***

It is a prophecy about Jesus (PBUH), so, when was this prophecy fulfilled?

The Psalm talks about Jesus (PBUH), who relied and depended on Allah (S.W.) who saved him from the conspiracy and ascended him to heaven, without being hurt, the angels would carry him before his enemies could take him, and gave him long live. ***"I will say to the LORD, "My refuge and my fortress, my God, in whom I trust." For he will deliver you from the snare of the fowler and from the deadly pestilence. He will cover you with his pinions, and under his wings you will find refuge; his faithfulness is a shield and buckler. You will not fear the terror of the night, nor the arrow that flies by day.. Because you have made the LORD your dwelling place-- the Most High, who is my refuge. no evil shall be allowed to befall you, no plague come near your tent. For he will command his angels concerning you to guard you in all your ways. On their hands they will bear you up, lest you strike your foot against a stone. You will tread on the lion and the adder; the young lion and the serpent you will trample underfoot. Because he holds fast to me in love, I will deliver him; I will protect him, because he knows my name. When he calls to me, I will answer him; I will be with him in trouble; I will rescue him and honor him. With***

long life I will satisfy him and show him my salvation." (Psalms 91:2-16).

In psalm Fifty-seven also, ***"I cry out to God Most High, to God who fulfills his purpose for me. He will send from heaven and save me; he will put to shame him who tramples on me.. They set a net for my steps; my soul was bowed down. They dug a pit in my way, but they have fallen into it themselves. Selah."*** (Psalms 57:2-6)

Thus, Psalm ninety-one is a prophecy that is so clear about Allah's (S.W.) answer to Jesus' (PBUH) prayers, and ascending him to heaven by the angels, before his enemies could take him. No one spat on his face, he was never crucified nor died, and may Allah's (S.W.) peace and mercy be upon him.

Twelfth: Psalm one hundred and nine (A prophecy of Judah's prosecution and his crucifixion)

Christians consider this Psalm related to the crucifixion, and some of it refers to Judah. It says ***"May another take his office. May his children be fatherless and his wife a widow. May his children wander about and beg seeking food far from the ruins they inhabit".***

The writer of Acts referred to this Psalm, when he quoted Peter talking about Judah. ***" "For it is written in the Book of Psalms, "'May his camp become desolate, and let there be no one to dwell in it'; and "'Let another take his office."***(Acts 1:20) [1]

It was Judah, whose office was taken. The disciples elected another person – following this prophecy. They cast lots for Joseph and Matthias, and then they chose Matthias, and considered him with the eleven disciples. (See Acts 1:23-26).

Thus, without doubt, this Psalm is talking about Judah, and it is a fact. It is talking about his prosecution. ***"When he is tried, let him come forth guilty"***

When was Judah prosecuted if he was not the crucified person and the passage talks about his prosecution and its result? ***"May his days be few, may another take his office".***

[1] - See also The Holy Bible Dictionary, pp 862

This Psalm also mentions him standing on the cross and a devil (*an accused* according to another version of the Bible) at his right. He is the devil or the accused who mocked at him. (Luke 23:39-43).

When did the devil or an accused person stand at Judah's right hand? When was Judah prosecuted if not in that moment when Allah (S.W.) was angry with him?

His standing on the cross was the shame that cling on him, which made people mock him, spit at him and beat him. ***"I am an object of scorn to my accusers; when they see me they wag their heads".***

The Psalm describes the crucified person's begging for mercy from Allah (S.W). ***"O God my LORD, Deal on my behalf for your names' sake; because your steadfast love is good, deliver me. Help me O LORD my God, save me according to your steadfast love. Let them know that this is your hand; you, O LORD, have done it"***

He had no way but to ask Allah (S.W), in whom the bad and the good take refuge and ask for mercy. He started to cry on the cross saying, ***"My God, my God, why have you forsaken me?"*** (Matthew 27:46).

It also mentions the curses on Judah while he was on the cross. ***"He clothed himself with cursing as his coat; may it soak into his body like water, like oil into his bones. May it be like a garment that he wraps around him, like a belt that he puts on every day. May be this be the reward of my accusers from the LORD, of those who speaks evil of my life".*** The curse was his reward for what he had done. He was crucified, and every crucified is cursed as mentioned in the book of Deuteronomy, ***""And if a man has committed a crime punishable by death and he is put to death, and you hang him on a tree. his body shall not remain all night on the tree, but you shall bury him the same day, for a hanged man is cursed by God."*** (Deuteronomy 21:22-23).

This psalm is a clear prophecy about Judah, the cursed, the crucified beside an accused or a devil; he was prosecuted instead of Jesus (PBUH), and was found guilty. The collector of the Acts illustrations

was right when he said “The Holy Spirit, through David’s mouth, prophesized about Judah in Psalms 69 and 109”. [1]

Thirteenth: Psalm one hundred and eighteen (A prophecy of Jesus’ (PBUH) safety from death.)

Christians believe that this Psalm is also a prophecy about Jesus (PBUH); as it tells in the end about the stone, which the builders rejected. It says, ***“The stone that the builders rejected has become the cornerstone. This is the Lord's doing, it is marvelous in out eyes. Blessed is he who comes in the name of the LORD”.***

Peter considered it a prophecy about the crucified Jesus, forgetting what is mentioned in the beginning of this Psalm about this great stone. Peter said, ***" let it be known to all of you and to all the people of Israel that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead--by him this man is standing before you well. This Jesus is the stone that was rejected by you, the builders, which has become the cornerstone."*** (Acts 4:10-11).

Father Matta Al Meskeen said, “Psalm 118 is the richest of Psalms in describing the salvation message of Jesus."[2]

This Psalm mentions the stone that the builders rejected. It says, ***"Out of my distress I called on the LORD; the LORD answered me and set me free. The LORD is on my side; I will not fear. What can man do to me? The LORD is on my side as my helper; I shall look in triumph on those who hate me. It is better to take refuge in the LORD than to trust in man. It is better to take refuge in the LORD than to trust in princes."*** (Psalms 118: 5-9) Jesus (PBUH) trusted in God, who answered him, helped him and saved him from troubles.

Then the Psalm mentions Jesus’ (PBUH) enemies, their conspiracy against him and His excitement because they were perished, and their conspiracy failed. ***"All nations surrounded me; in the name of the LORD I cut them off! They surrounded me, surrounded me on every side; in the name of the LORD I***

[1] - Commentaries on the Book of Acts, John Waisly and others, pp 11
[2] - The Gospel According to Matthew, Father Matta Al Meskeen, pp 84

cut them off! They surrounded me like bees; they went out like a fire among thorns; in the name of the LORD I cut them off! I was pushed hard, so that I was falling, but the LORD helped me. The LORD is my strength and my song; he has become my salvation." (Psalms 118: 10-14)

Allah (S.W.) saved him from death, hence, he is happy and joyful. ***"Glad songs of salvation are in the tents of the righteous: "The right hand of the LORD does valiantly, the right hand of the LORD exalts, the right hand of the LORD does valiantly!" I shall not die, but I shall live, and recount the deeds of the LORD. The LORD has disciplined me severely, but he has not given me over to death. Open to me the gates of righteousness, that I may enter through them and give thanks to the LORD. This is the gate of the LORD; the righteous shall enter through it. I thank you that you have answered me and have become my salvation. The stone that the builders rejected has become the cornerstone. This is the LORD's doing; it is marvelous in our eyes. This is the day that the LORD has made; let us rejoice and be glad in it. ave us, we pray, O LORD! O LORD, we pray, give us success! Blessed is he who comes in the name of the LORD!"*** (Psalms 118:15-26).

This Psalm as we saw is another evidence of Jesus' (PBUH) rescue from his enemies.

The same conclusion is repeated in many places of Psalms, of which Pastor Sergios considers it "The Messiah special book."

We conclude by quoting from Psalm one hundred and forty. It says, ***"Deliver me, O LORD, from evil men; preserve me from violent men, who plan evil things in their heart and stir up wars continually. They make their tongue sharp as a serpent's, and under their lips is the venom of asps. Selah. Guard me, O LORD, from the hands of the wicked; preserve me from violent men, who have planned to trip up my feet. The arrogant have hidden a trap for me, and with cords they have spread a net; beside the way they have set snares for me. Selah. I say to the LORD, You are my God; give ear to the voice of my pleas for mercy, O LORD! Grant not, O LORD, the desires of the wicked; do***

not further their evil plot or they will be exalted!" (Psalms 140:1-8).

Conclusion of Psalms' Prophecies

The scholar Mansour Husain concludes his great study with a plain result by saying:
"From all what we mentioned earlier, we conclude that Psalms truly prophesized that Allah (S.W.) saved his Messiah, answered him from His highness, saved him from death, raised him above his enemies, and sent His angels to take him to heaven. Judah Iscariot, who dug that hole to his master, Jesus (PBUH), and brought the crowd to catch him, fell in the same hole.
He was punished for his deeds, his evil turned over him. He became a shame for the people. They caught him instead of Jesus (PBUH), prosecuted him, and crucified him.

The prophecies in Psalms are so clear, and they are not verses that we alter or change their meaning. They form a complete clear picture of tens of verses and Psalms prophesizing the safety of Jesus (PBUH).

This is the truth, which the Holy Quran mentions and all Muslims believe. Whoever wants to be sure of this truth, he may read and refer to Psalms in the Holy Bible, which Christians believe in, and that will make him/her come to the same conclusion.

If you, the reader, want more evidence, you might read what mentioned in Proverbs**, "The wicked is a ransom for the righteous, and the traitor for the upright."** (Proverbs 21:18) You also might read carefully its saying, ***"The righteousness of the blameless keeps his way straight, but the wicked falls by his own wickedness. The righteousness of the upright delivers them, but the treacherous are taken captive by their lust. When the wicked dies, his hope will perish, and the expectation of wealth perishes too."*** (Proverbs 11:5-8).

Disproving Jesus' (PBUH) crucifixion by the Gospels' and the Epistles' news and prophecies

Have Jesus (PBUH) prophesized his crucifixion?

The four Gospels mention Jesus' (PBUH) crucifixion as the end of his life on earth. However, did Jesus prophesize his crucifixion, and did his students know about that?

One cannot be blind to see that the Gospels writers quoted about Jesus' (PBUH) prediction of a conspiracy that will lead to his crucifixion and death. Did Jesus (PBUH) truly say these passages?

In fact, these sayings of Jesus' (PBUH) prediction of his crucifixion and death, (see Matthew 17:22, 20:16, 26:2, 26:23) were added to the Gospels, and the evidence to prove so would be clear by reading the following notes.

- the sentence in Matthew's Gospel which mentions that Jesus (PBUH) had told about a conspiracy the son of man will face and lead to his death, came without any introduction or occasion. Moreover, there was no comment from the disciples as it was a normal event. If this saying is true, it means that the crucified son of man is not Jesus (PBUH).

- The four passages – which mention Jesus' (PBUH) prediction of his death – do mention delivering the son of man and his crucifixion or death, but do not mention Jesus (PBUH) by name.

The title 'Son of Man' – even though the reader would assume it means Jesus (PBUH) – can mean someone else. The disciples asked Jesus (PBUH) about who is the son of man saying, ***"How can you say that the Son of Man must be lifted up? Who is this Son of Man?"***(John 12:34) If this title was a special name for Jesus (PBUH) alone, they wouldn't have asked.

- The way that the three Gospels describe the disciples' reaction when they heard this prophecy is so strange. In Matthew (26:1-2) he did not mention any reaction or response. Nevertheless, in Matthew (26:23) he mentioned that "they were sorrowful", that means they understood what he meant and became sorrowful.

However, Mark said, ***"But they did not understand the saying, and were afraid to ask him."*** (Mark 9:32), Luke also confirmed that by saying, ***"But they understood not this saying, and it***

was concealed from them, that they should not perceive it; and they were afraid to ask him about this saying."(Luke 9:45)

- In addition to the contradiction in these passages, the fear and hesitation of the disciples to ask Jesus (PBUH) is strange. He (PBUH) was known to be well mannered, caring for them and he even washed their feet. They used to ask him so often about other issues, why then, they did not ask him about this important matter?

- The three evangelists, told that Jesus will rise from the dead on the third day (see Matthew 17:23, Mark 9:32, Luke 18:33), and that did not happen. He stayed – in any way - not more than one day and two nights.

- The disciples' fleeing, including Peter, also disproves Jesus' (PBUH) prediction about his crucifixion and death. Peter, to whom Jesus said, ***" Lord, with thee I am ready to go both to prison and to death."(***Luke 22:33). This means that they knew that it was not Jesus (PBUH) who was captured, and then they ran a way. Jesus (PBUH) said about them, ***" I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition***."(John 17:12)

Moreover, the disciples – knowing that their master is safe - did not care about following the crucified person and watch him while he was on the cross or during his prosecution, except what we have from Peter, John, and some.

If we consider - for the sake of the argument - that Jesus (PBUH) had predicted his crucifixion and death, that does not mean that Allah (S.W.) would not change what he has predetermined for him (PBUH) and save him. Jesus (PBUH) prayed to Allah (S.W.) to save him from death. His long prayer in the garden is an evidence of how sure he was of the possibility of his rescue. Otherwise, his prayers would be a waste of time and like someone is hoping water from a mirage.

If we meditate the story of the king Hezekiah, we would find similar evidence to what we have. Isaiah said, ***"In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came to him, and said unto him, Thus saith Jehovah, Set thy house in order; for thou shalt die, and not live."***(Isaiah 38:1)

However, the king did not give up, ***"Then Hezekiah turned his face to the wall, and prayed unto Jehovah. and said, Remember now, O Jehovah, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore."*** (Isaiah 38: 2-3)

His God did not disappoint him; he accepted his prayers, ***"Then came the word of Jehovah to Isaiah, saying, Go, and say to Hezekiah, Thus saith Jehovah, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years. And I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city."*** (Isaiah 38:4-6) God changed Hezekiah's fate and destiny. He accepted his prayers. If so, His acceptance (S.W.) of the prayers of his good servant, Jesus (PBUH), is more important.

The same is what Allah (S.W.) threatened king Akhab, and then forgave him because of his prayers to his God. (See Kings (1) 21:19-29)

The same also is when Allah (S.W.) ended the punishment, which he decided to the people of Israel, after the king prayed to Him (S.W.) and built an altar to him. (See Samuel (2) 24:11-25)

Jesus (PBUH) prayed so long in the garden asking Allah (S.W.) to save him from death and crucifixion; did Jesus (PBUH) know that he would be crucified? If so, what is the point of praying?

I say, Jesus prayer in the garden shows his trust in Allah (S.W.), and he knew that He (S.W.) would answer him.

Is it proper to say that Allah (S.W.) turned Jesus (PBUH) disappointed after all the prayers? That does not happen except with those who disobey Allah (S.W.) and do not deserve his mercy.

The acceptance of Allah (S.W.) to his prophets' prayers once they prayed to him is confirmed. He promised to save them, as mentioned in James, ***"And the prayer of faith shall save him that is sick, and the Lord shall raise him up; The supplication of a righteous man availeth much in its***

working. Elijah was a man of like passions with us, and he prayed fervently that it might not rain; and it rained not on the earth for three years and six months. And he prayed again; and the heaven gave rain, and the earth brought forth her fruit." (James 5:15-18).

Allah (S.W.) also accepted Abraham's (PBUH) prayers when Allah (S.W.) asked him to kill his son. He obeyed Allah (S.W.), and then prayed to Him (S.W.). Allah (S.W.) answered him and saved his son. Allah (S.W.) also saved Prophet Daniel (Daniel 6:15-24), and the three boys, whom were thrown in fire. ***"And the satraps, the deputies, and the governors, and the king's counsellors, being gathered together, saw these men, that the fire had no power upon their bodies, nor was the hair of their head singed, neither were their hosen changed, nor had the smell of fire passed on them"*** (Daniel 3:27)

What assures Allah's (S.W.) acceptance to Jesus' (PBUH) request is the appearance of an angel to strengthen him. (See Luke 22:43). Was that angel laughing and mocking Jesus (PBUH) or helping and saving him?

Allah (S.W.) accepted Jesus (PBUH) prayers and saved him, and crucified Judah the betrayer. Helping and saving Jesus (PBUH) fit Allah's (S.W.) justice and mercy more than saying that He (S.W.) disappointed Jesus (PBUH), let him to his enemies and crucified him.

Allah (S.W.) protected his Messiah, saved him, and made it easy for him to find his way, as he did for many others, whose rank is much lesser than Jesus (PBUH). Among them was Peter, for whom God's angel came to the prison, destroy the chains while Peter was asleep, and asked him to go. (See Acts 12:7)

Thus, from all those examples, we see that Allah's (S.W.) care and protection, which surrounded the believers, also surrounded Jesus (PBUH) and saved him from his enemies. What he (PBUH) predicted came true, as he said, ***"And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him"***(John 8:29).

The New Testament's predictions of Jesus rescue

The evangelists claim of Jesus' (PBUH) predictions of his crucifixion and death is contradicted by many passages, which tells that not only that Jesus (PBUH) had told his disciples of his safety and rescue, but also that he announced it to the Jews, challenged them, and told them that he defeated them and the world.

However, Christians ignored these passages. They did not see what the Gospels mention quoting Jesus' (PBUH) words saying that he will be saved in many passages, such as:

- What mentioned in John's Gospel ***"And the chief priests and Pharisees sent officers to arrest him. Jesus then said, "I will be with you a little longer, and then I am going to him who sent me. You will seek me and you will not find me. Where I am you cannot come."***

When did this prophecy come true and when did the Jews look for him (PBUH), and did not find him? No doubt, it was on that day, when they came to catch him, and Allah (S.W.) saved him and took him to heaven, where they cannot find him.

The Jews understood that he meant his rescue and safety from them, ***"The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him. Jesus therefore said, Yet a little while am I with you, and I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, ye cannot come. The Jews therefore said among themselves, Whither will this man go that we shall not find him? will he go unto the Dispersion among the Greeks, and teach the Greeks? What is this word that he said, Ye shall seek me, and shall not find me; and where I am, ye cannot come?"*** (John 7:32-36)

- In another passage, Jesus (PBUH) announced to the Jews that he will be safe. He said, ***" He said therefore again unto them, I go away, and ye shall seek me, and shall die in your sin: whither I go, ye cannot come. The Jews therefore said, Will he kill himself, that he saith, Whither I go, ye cannot come? And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.. Jesus therefore said, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do***

nothing of myself, but as the Father taught me, I speak these things. And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him." (John 8:21-29)

- When he (PBUH) gave Judah the bite, he told his disciples the same. He said***, "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you.. Simon Peter saith unto him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst not follow now; but thou shalt follow afterwards."*** (John 13:33-36) He (PBUH) did not mean death; for, death is everyone's destiny.

- The crucified person (Judah) said during his prosecution, "***But from henceforth shall the Son of man be seated at the right hand of the power of God."*** (Luke 22:69), Judah believed in Jesus' (PBUH) rescue and safety, because of what he heard from him, or what he saw the moment when he impersonated him. He told them, that from that moment, Jesus (PBUH) will be in heaven.

- In John's Gospel, we read, ***"Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world."*** (John 16:32-33) They all ran away and left him, but Allah (S.W.) was with him. That is why he asked them to believe that he defeated the world, and to be sure, that he is safe and not that he was beaten and crucified.

- John also said, ***"And that he came forth from God, and going unto God."*** (John 13:3) John did not mean death by the word 'going', for; all humans are going back to Allah (S.W.) saying that his going back is after his being buried three days, needs a proof.

- Yet, the clearest evidence of Jesus rescue is what the writer of Hebrews mentioned. He said, ***"Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from***

death, and having been heard for his godly fear." (Hebrew 5:7)

That passage is clear evidence that Allah (S.W.) accepted Jesus' (PBUH) prayers that night when he was in the garden and saved him from crucifying and trouble, which he feared, and that was what Jesus (PBUH) so sure of from Allah (S.W.). ***"Father, I thank thee that thou heardest me. And I knew that thou hearest me always."*** (John 11:41-42)

Researchers believe that all these passages are complete clear evidence that Jesus (PBUH) was safe from his enemies, and that he was raised to heaven before the crucifixion. Heaven is the place, where they cannot reach him. It is not possible that he meant his death, as everyone dies. Moreover, no one challenges his enemies by saying; he is going to die so that they cannot reach him.

Jesus (PBUH) was challenging his enemies by saying, ***"Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."*** (Matthew 23:38-39).

Thus, we see the plain truth, of which the prophets have told in a remarkable clarity.

The way of Jesus' (PBUH) rescue from the conspiracy

If the evidence proved Jesus' (PBUH) rescue and that, he was safe from his wicked enemies' conspiracy, there is still another question, which is, how did Jesus (PBUH) escape and been rescued from this conspiracy?

The Holy Quran and the Sunna of Prophet Mohammad (PBUH) do not mention how exactly Jesus (PBUH) was rescued. All what the Quran mentions is that Allah (S.W.) made someone look like Jesus (PBUH), then his enemies took him, without knowing that.

Thus, we go back to the Gospels, which talk about the claimed crucifixion, to see how Jesus was rescued. We must read what is between the lines in the Gospels stories to find the truth, which the evangelists claimed its opposite.

First, we have to mention that Muslims do not mind going through the details in the Gospels, even if we doubt about some of them. We accept them for the sake of the discussion with Christians.

Among these details:

1) Jesus (PBUH) left the garden accompanied by his disciples. He told them that one of the disciples would betray him, and help the Jews, who wanted to crucify him.

2) Jesus (PBUH) prayed so long that night, he prayed deeply to Allah (S.W.) to save him from death.

3) Jesus (PBUH) accepted what Allah (S.W.) predetermined for him, as he said, ***"not as I will, but as thou wilt."***(Matthew 26:39), and ***"thy will be done."*** (Matthew 26:42)

4) Jesus (PBUH) was praying while the disciples were asleep, and he had tried to wake them up time after time.

5) Judah Iscariot, the betrayer, and the soldiers reached the garden carrying lights and swords to catch Jesus (PBUH) and the sign was that Jesus (PBUH) is the one whom Judah kisses.

6) The crowd reached, and Jesus (PBUH) asked them about whom they wanted. They answered that they wanted Jesus of Nazareth. Jesus (PBUH) then said, "***When therefore he said unto them, I***

am he, they went backward, and fell to the ground." (John 18: 6).

7) Peter tried to defend him, but he could not, then he ran away with all the disciples.

8) The one they caught (not Jesus) was taken to be prosecuted by the high priest, then to Pilates. Peter was following him, and he denied him, in that night, three times.

9) During the prosecution, the high priest asked the captured to swear whether he is the Messiah or not, he answered him, ***"Jesus said unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven*** ." (Matthew 26:64).

10) The court condemned the captured to death, and led to Pilate, who asked him if he was the king of the Jews. He answered: “you have said so”, and he did not say a word after that, which surprised Pilate.

11) The Judge did not find the captured guilty of a crime that is punishable by death. He wanted to release him, but the crowd insisted on crucifying him, and releasing Barabbas. The judge then declared that he is irresponsible of his death, and then deliver him to them.

12) The captured was taken to the crucifixion place, and he was crucified beside two thieves.

13) The captured cried on the cross, they gave him vinegar, and then he died.

Muslims disagree with the Gospels on an important matter, which is, who was the captured and taken from the garden?

Muslims believe that he was Judah Iscariot, the betrayer disciple. However, we have to prove that, as it is a matter of controversy, and we have proved that from the evidence of the book of Psalms.

Let us imagine that the captured was Judah, and those who captured him were confused, believing that he was Jesus (PBUH). Imagine

also the walking crowd - about a thousand of people carrying lights and swords - and Judah was leading them.
When the crowd reached the garden, the disciples were asleep. Jesus (PBUH) tried to wake them up but could not, despite the difficulty of the situation they slept deeply. The crowd and Judah approached Jesus (PBUH), and the disciples were still asleep. When Jesus (PBUH) told them, “"***When therefore he said unto them, I am he, they went backward, and fell to the ground."*** (John 18:6)

Here, we pause to read what the Gospels lines did not mention.

What is the point of their falling? What made them fall? How their falling helped Jesus (PBUH), if they catch him after that? Why they did not fall again when they wanted to catch him later?

Let us imagine what happened that moment. Judah approached Jesus (PBUH) to kiss him as a sign for the soldiers, in that moment the soldiers approached, carrying lights and swords, to catch Jesus (PBUH), then Allah’s (S.W.) great power occurred – as mentioned by John- and they fell down, after they retreated.

I leave it to you, to imagine what happened after they fell down. There – for sure – were much noise, colliding and falling. After this disorder, they got up, astonished by what happened to them.

They saw Judah astonished after seeing Jesus (PBUH) ascending to heaven. Allah (S.W.) made him look like Jesus (PBUH). However, who would expect that that was Judah, and who would know him then?

The moment the soldiers fell down, was the moment of Jesus’ (PBUH) rescue as described in the book of Psalms, ***"Now know I that Jehovah saveth his anointed.. They are bowed down and fallen; But we are risen, and stand upright."***(Psalms 20:6-8)

In another Psalm, ***"but bless thou: When they arise, they shall be put to shame."*** (Psalms 109:28)

Other Psalms record that great moment, ***"Then shall mine enemies turn back."*** (Psalms 56:9), ***"let them be put to shame and confounded That seek after my soul: Let them***

be turned backward and brought to dishonor That delight in my hurt." (Psalms 70:2), "***When evil-doers came upon me to eat up my flesh, Even mine adversaries and my foes, they stumbled and fell."*** (Psalms 27:2), ***"Let them be put to shame and confounded together That seek after my soul to destroy it: Let them be turned backward and brought to dishonor That delight in my hurt."***(Psalms 40:14), and others.

Then Judah was taken to be prosecuted, to Pilate's court and they doubted his identity all the way. The high priest doubted him and his answers to Pilate and Herod showed his astonishment and his being unable to tell the truth, which no one will believe him if he told about. He answered them, ***"You have said so."*** (Matthew 27:11)

When the nobles and the high priests gathered in daytime, ***"And as soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes; and they led him away into their council, saying, If thou art the Christ, tell us. But he said unto them, If I tell you, ye will not believe. and if I ask you, ye will not answer. But from henceforth shall the Son of man be seated at the right hand of the power of God. And they all said, Art thou then the Son of God? And he said unto them, Ye say that I am."*** (Luke 22:66-70)

Nothing could explain his strange answers and there strange questions except saying that the one whom they took was not Jesus (PBUH). These strange questions came from people who used to see Jesus (PBUH) every day. The similarity made the high priests doubt about the identity of whom the have taken. They have tried to know from him, but he did not deny nor affirm.

Judah knew that there was no point of his denial. No one would believe him. It is also possible that because of his regret, he accepted his punishment from Allah (S.W.) to be crucified instead of Jesus (PBUH); he might by doing so save Jesus (PBUH). Thus, he kept silent.

This is not far from what the Gospels mentioned about Judah's end; that because of his regret he hanged himself and committed suicide. He fulfilled the prophecies of Psalms, "***When he is judged, let him come forth guilty...And let another take his office."*** (Psalms 109:7-8), he came to catch Jesus (PBUH), but he could not,

"That which I took not away I have to restore." (Psalms 69:4)

One might be confused, as Matthew mentioned that Judah hanged himself and was not crucified. (See Matthew 27:2-5) It is enough to dispute that to mention that Acts mentions that he died by falling and his bowels came out (See Acts 1:16-20).

The reason of this contradiction between the two Gospels is Judah disappearance. Both Matthew and Luke created an end for Judah that suits his crime. This contradiction means that there was a real end for Judah, which both of the writers did not know, thus, they made up their own stories.

One might object Jesus' (PBUH) ascending and rescue before the crucifixion referring to the stories of the resurrection, which tell that Jesus' (PBUH) was on the earth after the crucifixion.

However, this objection is unacceptable in this matter, because it relies on weak stories. Nevertheless, these stories do not contradict Jesus' (PBUH) rescue, but they assure it. Jesus' (PBUH) being on earth means that he was still alive. His hiding from the Jews and the Romans in many images (See John 20:14-15), (Luke 24:13, John 21:1-7), prevented even the disciples of knowing him. In fact, that proves Jesus' (PBUH) rescue from death, not his rising from it.

If Jesus (PBUH) was able to conquer death, he would not be afraid from it another time and he would not hide from the Jews. Death will not come to him again, as the writer of Hebrews mentioned, ***"And inasmuch as it is appointed unto men once to die, and after this cometh judgment."*** (Hebrews 9:27).

In Romans, Paul said, ***"But if we died with Christ, we believe that we shall also live with him. knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him."*** (Romans 6:8-9)

Thus, there is no explanation for his hiding except that he was rescued from death, and he was worried that his enemies might find out and then try to kill him again.
Barnabas mentioned in his Gospel that Jesus (PBUH), after his rescue and ascending to heaven, came back again to say good-bye to his mother before he ascends again.

Barnabas mentioned also that Jesus (PBUH) told him the truth after Judah's death. He said, ***'O Master, seeing that God is merciful, wherefore hath he so tormented us, making us to believe that thou wert dead? And thy mother hath so wept for thee that she hath been nigh to death; and thou, who art an holy one of God, on thee hath God suffered to fall the calumny that thou wert slain amongst robbers on the Mount Calvary. Jesus answered… "And though I have been innocent in the world, since men have called me "God," and "Son of God," God, in order that I be not mocked of the demons on the day of judgment, hath willed that I be mocked of men in this world by the death of Judas, making all men to believe that I died upon the cross. And this mocking shall continue until the advent of Mohammed, the messenger of God, who, when he shall come, shall reveal this deception to those who believe in God's law.'*** (Barnabas 220:14-20)

Prophet Mohammad (PBUH) came and told the truth, which, Christians did not know for long time. Allah (S.W.) is right when he says, ***"That they said (in boast), "We killed Christ Jesus the son of Mary, the Messenger of Allah.;- but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not:- Nay, Allah raised him up unto Himself; and Allah is Exalted in Power, Wise."*** (An NiSA':157-158)

The Crucifixion Story in Paganism

When Christianity claimed crucifixion as atonement from sins, it was not its own idea. Christianity had copied it from old beliefs, which the Pagans believed long before Jesus (PBUH).

The evangelists mentioned the crucifixion's events as decided by Paul, and as what mentioned in Paganism.

The most similar to the story of crucifixion is the legend of the god of Babylon 'Baal'. Lately, there are two ancient boards belong to the ninth century BCE. Were found. In these two boards, a story that matches exactly what the Christians say about Jesus' (PBUH) persecution and crucifixion.

In his book, "The Unfolding Universe", Arthur Findlay made a comparison between the two stories (Baal and Jesus) and found many similarities. It seems that this Babylonian legend came to Jerusalem by the Jewish hostages, who came from the Babylonian captivity.

Many of the details about the crucifixion in the Gospels are similar to pagan stories. Matthew mentioned some strange events occurred when Jesus crucified. He said, ***"Now from the sixth hour there was darkness over all the land until the ninth hour...and behold, the veil of the temple was rent in two from the top to the bottom; and the earth did quake; and the rocks were rent. And the tombs were opened..."*** (Matthew 27:45-53)

Christians took that from the old Pagans. The scholar At Tinnier quoted many historians' agreement on the spread of such stories among those Pagans the moment their saviors die.

The Indians, for example say, "When their savior "Krishna" died, a lot of wonders and signs happened; a dark circle surrounded the moon, the sun became dark in the middle of the day, and the sky rained fire and ashes. In addition, those who worship Prosious say, "When he was crucified on Cocas Mountain, the creations trembled, and the earth shook". The Romans and the Greeks believed of the occurrence of such events, when a great one is born, or dies.

In addition, the historian Canon Farrar, in his book "The Life of Christ", and the historian Gibbon in his history mentioned that some of the Pagan historians and poets said, "When the savior

Osckolabiuos was killed, the sun darkened, the birds hid in their nests, because the healer of their pain has died."

The sun darkening, which happens when one of the saviors dies, was said to be happen when Hercules, Bios, Cots, and Ciberenious, the Romans' god, died. Thus, miracles occurrence when the greats die is an old legend, which passed through nations, then to the writers of the Gospels, from paganism.[1]

The sun worshiper used to present a sacrifice to the sun, especially during the eclipse. When the eclipse ends, they would think that it ended because one of their leaders saved them, and took the punishment instead of them. Matthew did not forget to mention that saying, ***"Now from the sixth hour there was darkness over all the land until the ninth hour."*** (Matthew 27:45). [2]

Another similarity between Christianity and Paganism is that they both believe in the resurrection of their gods from the dead. The Gospels agree that Jesus (PBUH) rose from the dead, but the Indians believed in that before them, as they said about Krishna, "This is Krishna ascending to his home in heaven".

The Buddhists also say that the people of the earth and the skies were sad because of Buddha's death. "Even MAHAWO (The great god) was upset and called, "You, the holy and beloved, get up", then he (Buddha) turned alive. The sorrows became joy, and the sky shook and said happily, "The god, whom we thought that he had died, is back." The Chinese believe the same of their god (LAO) and the Magi of their god (ZORESTER).

In a poem about his life, Scolabious' worshipers say, "You, the child who would be able to cure the people, when the dead come out…. and you will come out from the dark place and become a god."

The Babylonians said about Tamouz, "Oh saints, be sure that your god shall come back, trust in your god who resurrected form dead".

These beliefs were common in Paganism before Christianity. The worshipers of Osoris, Horos, Bacus, Hercules, and many others, believed that they were raised from the dead.

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[1] - Paganism in Chistianity, Mohammad Taher At tinnier, pp 41- 43

[2] - The True Christianity as Revealed by Christ, Alaa Abu Bakr, pp 16

The most important among those gods is Osoris, whom the Egyptian worshiped before Christianity. His myth was known in the third century BCE. The historian Mahamy said, “The main principle in religious teaching for the Pagan in Egypt is to believe in god’s resurrection.” [1]

Allah (S.W.) has warned Christians. ***“Say: "O people of the Book! exceed not in your religion the bounds (of what is proper), trespassing beyond the truth, nor follow the vain desires of people who went wrong in times gone by,- who misled many, and strayed (themselves) from the even way.”*** (Al- Ma’ida: 77), but they turned away and followed the Pagan nations.

Their belief of Jesus is similar to the Pagans’ beliefs of their claimed gods. Allah (S.W.), the Great and Almighty, says, ***“That is a saying from their mouth; (in this) they but imitate what the unbelievers of old used to say. Allah’s curse be on them: how they are deluded away from the Truth!”*** (At -Tawba: 30).

Muslims’ belief of the Original Sin and the Atonement

[1] - - Paganism in Chistianity, Mohammad Taher At tinnier, pp 105 -110

Previously, we have proved Jesus' (PBUH) rescue, which disprove all what Christians believe about the atonement. However, Christians' belief about Jesus' crucifixion does not prove that he was crucified to save them from sins, but his rescue, no doubt, destroys this belief.

What we have concluded does not prevent us to continue criticizing Christians' other beliefs, which are based on false beliefs, and the most important are the Atonement and the Original Sin.

Before we start disproving these beliefs, we mention the Muslims' belief about Adam's and all the peoples' sins.

The Quranic verses mention about Adam (PBUH) and Allah (S.W.) honoring him. He is Allah's (S.W.) vicegerent on earth. ***"Behold, thy Lord said to the angels: "I will create a vicegerent on earth."."*** (Al Baqara: 30)

The verses also mention Allah's (S.W.) honor to him and his descendants after him. ***"We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of our creation."*** (Al Isra': 70)

The most remarkable example of this honor is that Allah (S.W.) made the angels kneel to him. ***"It is We Who created you and gave you shape; then We bade the angels bow down to Adam, and they bowed down."*** (Al A'raaf: 11)

However, this honor does not mean that Adam has turned from human to angel, as he (PBUH) made a mistake, and fell into the Satan's deception. Sooner, he repented and Allah (S.W.) accepted his repentance, and forgave him. ***"Thus did Adam disobey his Lord, and allow himself to be seduced. But his Lord chose him (for His Grace): He turned to him, and gave him Guidance."*** (Ta Ha: 121-122).

Allah (S.W.) accepted Adam's repentance, as He (S.W.) accepts the repentance from whoever disobeys Him, in spite of his sin, for, Allah's (S.W.) forgiveness is much greater than our sins. ***"Say: "O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah. for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful."*** (Az Zumar: 53).

There is one sin Allah (S.W.) will not forgive, unless the person repents, which is to be a polytheist. ***"Allah forgiveth not (The sin of) joining other gods with Him; but He forgiveth whom He pleaseth other sins than this: one who joins other gods with Allah, Hath strayed far, far away (from the right)."*** (An Nisa': 116)

Allah (S.W.) descended Adam from heaven to live on earth, which Allah (S.W.) made him from and made it for him. He (S.W.) asked him and his descendants to build it and gave them the power to do good and evil, as long as they alive, then each one will return to his God to be rewarded or punished for what he/she has done.

"We said: "Get ye down all from here; and if, as is sure, there comes to you Guidance from me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve. "But those who reject Faith and belie Our Signs, they shall be companions of the Fire; they shall abide therein." (Al Baqara: 38-39)

The Quranic verses assure Humans' responsibility for what they do and earn. ***"Verily, I am Allah. There is no god but I: So serve thou Me (only), and establish regular prayer for celebrating My praise. "Verily the Hour is coming - My design is to keep it hidden - for every soul to receive its reward by the measure of its Endeavour."*** (Ta Ha: 14-15), and, ***"Every man's fate We have fastened on his own neck: On the Day of Judgment We shall bring out for him a scroll, which he will see spread open. (It will be said to him:) "Read thine (own) record: Sufficient is thy soul this day to make out an account against thee."*** (Al Isra': 13-14)

Thus, whatever the person does is written, and he will see it on the day when nothing is hidden from Allah (S.W.). ***"On that Day will men proceed in companies sorted out, to be shown the deeds that they (had done). Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it"*** (Az Zalzala: 6-8)

This responsibility does not prevent Allah's (S.W.) mercy. ***"For us, we have believed in our Lord: may He forgive us our faults, and the magic to which thou didst compel us: for Allah is Best and Most Abiding."*** (Ta Ha: 73)

Muslims totally reject the idea of the inheritance of the Original Sin. The Holy Quran mentions clearly the falsity of this unjust belief, which the previous prophets continued to deny and assure its opposite. ***"Nay, is he not acquainted with what is in the Books of Moses- And of Abraham who fulfilled his engagements? Namely, that no bearer of burdens can bear the burden of another; That man can have nothing but what he strives for; That (the fruit of) his striving will soon come in sight: Then will he be rewarded with a reward complete."*** (An Najm: 35-41)

Allah (S.W.) told Moses (PBUH) in the Torah about this just principle. ***"But those will prosper who purify themselves, And glorify the name of their Guardian-Lord, and (lift their hearts) in prayer. Day (behold), ye prefer the life of this world; But the Hereafter is better and more enduring. And this is in the Books of the earliest (Revelation), The Books of Abraham and Moses."*** (Al-A'la: 14-19)

Finally, ***"Not your desires, nor those of the People of the Book (can prevail): whoever works evil, will be requited accordingly. Nor will he find, besides Allah, any protector or helper."*** (An Nisa': 123)

These Quranic verses, some of great verses in Allah's (S.W.) book, which mention this meaning clearly. We mentioned it as an introduction to disprove the belief of the Atonement. We will not disprove it by Allah (S.W.) Quranic words, but following the way we used in this series, which is, disproving Christianity matters by mind, reasoning and referring to the Christians' holy passages.

Christians' belief of salvation

The Atonement is considered as the key of all Christian beliefs. It is the most important of what Christians preach. To achieve that, Christians crucified Jesus (PBUH), whom Allah (S.W.) saved.

In order for the Atonement and Salvation to be good enough to satisfy the great God, Christians made the crucified a God. The New Testament quotes Peter saying***," knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers. but with precious blood, as of a lamb without spot, even the blood of Christ."*** (Peter (1) 1: 18-19)

Before start disproving this belief, we shall mention the holy passages in Christianity, which are the bases of all Christian's beliefs. We will mention them in order to know their meaning of salvation and atonement, to whom they allowed it and to whom they do not, and many other things related to this matter, which determine the destiny of millions of people in our time and other times.

The first thing we notice is the disagreement in these passages about what Jesus' (PBUH) blood would forgive. A number of passages say that Jesus' (PBUH) blood would forgive the original sin only. Other passages say that it would forgive whatever sins happened before the crucifixion, yet others say that it would forgive whatever sins the person commits, at present and in the future.

To clarify this confusion, we mention those passages. The unknown writer of Hebrews said about Jesus (PBUH), ***"And for this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance."***(Hebrew 9:15)

The writer considered the salvation is just from Adam's (PBUH) sin only.

However, Paul makes salvation wider than that. He said, ***"Being justified freely by his grace through the redemption that is in Christ Jesus. Whom God set forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God."***(Romans 3:24-25), He made the

forgiveness for all sins that happened before Jesus (PBUH) for those who believed in him.

Mark mentioned the same***, "He that believeth and is baptized shall be saved; but he that disbelieved shall be condemned."*** (Mark 16:16)

However, in another place, the Gospel tells about the loss of some Christians, those who did the miracles by the name of Jesus (PBUH), but he denies. ***"Not every one that said unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Any will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."*** (Matthew 7:21-23)

Paul, in another place, made the forgiveness for everyone, for all humans. He says about Jesus (PBUH) ***"He that spared not his own Son, but delivered him up for us all."***(Romans 8:32).

John explained and confirmed this belief. ***"And he is the propitiation for our sins; and not for ours only, but also for the whole world."*** (John (1) 2:2), ***"And we have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world."(***John (1) 4:14),

John made the forgiveness for all the sins and for everyone, unlike what Peter said***," that through his name every one that believeth on him shall receive remission of sins."*** (Acts 10:43), as Peter considered the forgiveness only for those who believe in Jesus (PBUH).

In another place, Paul made the forgiveness of different levels, differs even for those who believe in Jesus (PBUH), he says***," for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."***(Romans 1:16)

According to Paul, believing that Jesus (PBUH) is the Son of God and believing in his resurrection from the dead are the conditions for salvation and forgiveness. He said, ***"Because if thou shall***

confess with thy mouth Jesus as Lord, and shall believe in thy heart that God raised him from the dead, thou shall be saved." (Romans 10:9)

The difference we have found in those passages affected the Christians sects. They differ in their belief about whom does the salvation and forgiveness include. There are sects consider it for all humans, others consider it for those who believe in Jesus resurrection, while some believe that it is for those who believe that Jesus is the son of God.

The Catholics and Orthodoxies beliefs about Salvation and forgiveness

The Catholics and Orthodoxies believe that salvation is not for all the sins, but it is only from the original sin. In his book "The Enchiridion", Saint Augustine said, "After the crucifixion, humanity had redeemed its freedom, which was taken by Adam's sin. If the baptized committed a sin after the baptism, if his sin was big, he deserves punishment forever. If the sin is small, the Catholic will punish the sinner in the purgatory, where the believers are punished for their sins." [1]

Christian's teachings book explains the purgatory punishment to the students, it says, "purgatory is a place where people confess their sins before going to the sky…. Those who go to the purgatory die peacefully, though they still consider sinners, or they did not completely fulfill their confession. The punishment of the purgatory is greater than any punishment of life; people remain in the purgatory till they completely confess and fulfill God's justice". [2]

Catholic's evidence of this belief is what mentioned in Mark, ***"For every one shall be salted with fire and every sacrifice will be salted with salt."*** (Mark 9:49)(GB) It is a punishment that includes every believer who commits a sin.

[1]- What is Christianity, Mohammad Taqi Al Othmany, pp 87 – 88.
This decision was approved in Florence Council – 1439 CE, and the council of Trent – 1545- 1563.
[2] - Christian Teachings for School Students, the Jesuit Preachers in Syria, pp 53-54. the same is also in ' Summery of the Christian Teachings', published by the Catholic Association, Egypt.

They also refer to Paul's saying, ***"each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is. If any man's work shall abide which he built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire."*** (Corinthians (1) 3:13-15)

Thus, salvation and forgiveness, according to the Catholic and the Orthodox can be summarized as what Henry Abu Khater said. He said, "It is God's incarnation to save humanity from the remains of the first sin."

If it were not for Jesus to sacrifice himself, humanity would be vanished as those who were before Jesus. Amongst those who vanished – according to Christian's teachings – are the prophets.

In his book "With Jesus", Polos Salamah said, "They were in ALIMPAS – in hell – a place for the good people's souls, those whom the doors of skies were closed in their faces, because of Adam's sin. They remained until the second Adam came; Jesus".

The commentators of the Holy Bible said about Moses (PBUH) "No Matter how great Moss was, he would be vanished without Jesus' blessing, he would be punished forever for his sin." [1]

Those great prophets – according to the Saint Paul – deserve punishment not because of their sins, but because of their father's – Adam- sin. "***Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression.. So then as through one trespass the judgment came unto all men to condemnation…For as through the one man's disobedience the many were made sinners."(***Romans 5:14-19)

Indulgences for salvation from sins

[1] - The Original Sin between Judaism, Christianity and Islam, Omayma Shaheen, pp 135, 146.

In order to save oneself from the purgatory punishment, in the twelfth council in Rome in 1215 C.E., the Catholic made the confession to the father of the church, and the indulgences. They decided that “The pope’s church has the indulgences and the power of forgiveness and it has the authority to give to whom it may desire”.

The church referred to some passages in the Gospel, which they believed that it give them this authority. Among those passages, one, in which Jesus (PBUH) spoke to Peter, saying, ***"And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shall bind on earth shall be bound in heaven; and whatsoever thou shall loose on earth shall be loosed in heaven."*** (Matthew 16:18-19). The church considers itself the heir of Peter, thus, it inherited this authority from him as well.

John also said that Jesus said to his disciples, ***"who so ever sins ye forgive, they are forgiven unto them; who so ever sins ye retain, they are retained.”***(John 20:23)

The church and its men have inherited the role of Jesus (PBUH), which Paul described. He said, "***or there is one God, one mediator also between God and men, himself man, Christ Jesus.”***(Timothy (1) 2:5).

There were many objections against the council’s decision. These objections were from those who refused that the sinner priests could give forgiveness. How could they give salvation and forgiveness?

In 1869 C.E, a decision was made to guard the Pope from those oppositions and other objections. After the spreading of indulgences, appeared what the church called as the secretive compensation. The Catholic theological dictionary explains it as follows:

“A human is subject to this purification stages, as he dies confessing the blessing, and still deserves punishment; his sins were not forgiven after confession. There is a compensation punishment, if we did not complete the secretive compensations, after we assured our will, the secret will remain correct, but we must do that compensation, and expecting the worst results of that truth” .

Worth mentioning, that the church's ridiculous confession and the indulgences, which were used by the church for long time as a way for salvation, are the main reasons for the confliction between the Protestants and the Catholic.

The church's confession and the indulgences are examples of the idolatry of Christianity, as the forgiveness, which the priests gives the confessor, or to the one who pays for the indulgence, is an opening to heaven's doors and determining of people's destiny. Thus, those who give forgiveness or indulgences, actually, became other gods, added to trinity, in which they believe.

When the mind thinks of the way, which the church gives forgiveness, it will find it shameful, disprove it and reject it. The confessor sets in front of the priest, who is not allowed to be married, and confesses of her sins, asking him to forgive her, and one could imagine the harlotry, which this confession would cause.

The other way for forgiveness, which is to pay money to the priests, is a kind of imperialism in religion. If you cannot buy the indulgence, you must prepare yourself to go to hell, because heaven then – according to this illogical principle - would be only for the riches.

The Protestants beliefs about Salvation and forgiveness

Protestants differ in whether belief is a condition for salvation or not. They believe that salvation includes all the sins, and for every one, whether he believes or not.

In his book "the world's light", George Ford said, "The well-minded knows that the conditions of salvation are much greater to be denominational, or different according to people and nations."

In his debate with Deedat, Anis Shoroush said, "It is Jesus the Nazareth, who fulfilled this prophecy, as he died instead of the sinners, all the sinners, not Adam and Eve only."

He also said, "Salvation is not for Muslims, or Jews, or others, it is for us all, God loves us, God became a son, and the son became human, and so we humans became the sons of God".
The Protestants scholar TERTHON said, "We are on the principle of atonement, which means that Jesus has saved us from the sin, and then the father reconciled the sinner human because ***"while we***

were enemies, we were reconciled to God through the death of his Son."(Romans 5:10). [1]

[1] - The Original Sin between Judaism, Christianity and Islam, Omayma Shaheen, pp 149. Forgiveness between Islam and Christianity, Ibrahim Khalil Ahmad, pp 114.

Adam's fault and the inherited sin

The story of sin, atonement and salvation begins when Allah (S.W.) created Adam in his heaven, and warned him from eating from one of its trees. Then the devil seduced him, Adam and Eve fell in his evil, they ate from the forbidden tree, and Allah (S.W.) punished them, as they deserved, and sent them to earth.

The beginning of these beliefs was that story, which happened in the beginning of humanity life. Let us see what the Holy Bible says about that story, we shall start be the story of Adam's sin as it mentioned in the book of Genesis.

The book of Genesis says*," **And Jehovah God took the man, and put him into the garden of Eden to dress it and to keep it. And Jehovah God commanded the man, saying, Of every tree of the garden thou may freely eat. but of the tree of the knowledge of good and evil, thou shall not eat of it: for in the day that thou eat thereof thou shall surely die....***
Now the serpent was more subtle than any beast of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the garden? And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat. but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die. for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil. And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons. And they heard the voice of Jehovah God walking in the garden in the cool of the day: and the man and his wife hid themselves from the presence of Jehovah God amongst the trees of the garden. And Jehovah God called unto the man, and said unto him, Where art thou? And he said, I heard thy voice in the

garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou should not eat? And the man said, The woman whom thou gave to be with me, she gave me of the tree, and I did eat. And Jehovah God said unto the woman, What is this thou hast done? And the woman said, The serpent beguiled me, and I did eat. And Jehovah God said unto the serpent, Because thou hast done this, cursed art thou above all cattle, and above every beast of the field; upon thy belly shall thou go, and dust shall thou eat all the days of thy life. and I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shall bruise his heel. Unto the woman he said, I will greatly multiply thy pain and thy conception; in pain thou shall bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shall not eat of it: cursed is the ground for thy sake; in toil shall thou eat of it all the days of thy life. thorns also and thistles shall it bring forth to thee; and thou shall eat the herb of the field. in the sweat of thy face shall thou eat bread, till thou return unto the ground; for out of it wasthou taken: for dust thou art, and unto dust shall thou return....

And Jehovah God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever. herefore Jehovah God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life." (Genesis 2:15 – 3:24)

A critical analysis to the Torah's story of the first sin

The focus on the biblical story raises a large number of questions, and calls into questioning the credibility of this novel, on which the Christians built one of their greatest illusions.

The first thing we notice is that the story does not tell well about the Allah's (S.W) divine self. It describes Allah (S.W.) as an ignorant.

The book says, "***And God called unto the man, and said unto him, where art thou?"*** (Genesis 3:8-9), his question was not affirmative or for scolding, it was interrogative question, from one who was unable to know where was Adam (PBUH) that moment.

Moreover, the story related the seduction to the snake, if the snake is real, as Christians believe, the question is, are animals considered responsible and could be punished? Did God send prophets to the animals from their genus? Where did the Old Testament mention this strange thing?

Even though the holy book describes the snake as a symbol for devil (see Revelation 20:2), the book of Genesis mentions a real snake and not a symbolic meaning. It describes the snake, as beast, "***Now the serpent was more subtle than any beast of the field which Jehovah God had made"*** it said about it, ***"And God said unto the serpent, Because thou hast done this, cursed art thou above all cattle, and above every beast of the field; upon thy belly shall thou go***."

The Torah is talking about a real snake, which we still see it nowadays crawling on its belly as a punishment for disobeying.

The Torah mentions that the reason for Adam to leave heaven is the fear that Adam may have a dominant on the life tree.

There is more important question, what was Adam's sin? The Torah answers clearly, he ate from the forbidden tree, the tree of knowledge. What are the results of this knowledge? The Torah does not mention any effect to this fault except that Adam and Eve saw themselves naked; they saw things by knowing the good from evil.

Knowledge is the stairway to the truth, it was not forbidden except in the time of the tyrant. Did Adam commit a crime by searching for knowledge! Is it not that what God wanted for humanity.

It is unfair that Adam got punishment – according to the passage- for a sin that he committed unknowingly. He did not know yet the right from wrong. However, we wonder, how Adam committed a sin, if he

was not inclined to make sins, which passed to human after him, as Christians claim?

Islam knows human nature, on which Allah (S.W) has created him; he is capable of doing the right and the wrong. Thus, he must do what is right, avoid doing what is wrong, and he is responsible.

There is still another important matter. Who will be responsible for Adam and Eve's guilt?

The book mentions that Adam is not responsible for the seduction of the snake, but it is Eve. It says, "***And she gave also unto her husband with her, and he did eat.*** "

When Adam was asked about his fault, he said, "***The woman whom thou gave to be with me, she gave me of the tree, and I did eat.***" Paul mentioned Adam's innocence from the seduction of devil, he says, ***"and Adam was not beguiled, but the woman being beguiled hath fallen into transgression."*** (Timothy (1) 2:14)

According to Paul, because ***"as through one man sin entered into the world, and death through sin; and so death passed unto all men."*** (Romans 5:12).

No doubt, that that has a relation with what the Jews think of women. They despise them. In the previous passage, they consider the woman as the cause of that sin, as BIN SIRAKH said in his book, ***"The sin was originated from woman, and we all die because of that."*** (SIRAKH 25:24)

The Holy Quran mentions Adam's guilt and makes him – Who is the man, the father of the family, and the decision maker - responsible for the sin. ***"Thus did Adam disobey his Lord, and allow himself to be seduced."*** (Ta Ha : 121)

The book also mentions three punishments, for Adam, Eve, and the snake.

The snake's punishment was, "***And God said unto the serpent, because thou hast done this, cursed art thou above all cattle, and above every beast of the field; upon thy belly shall thou go, and dust shall thou eat all the days of thy***

life. and I will put enmity between thee and the woman, and between thy seed and her seed. He shall bruise thy head, and thou shall bruise his heel".

Eve's punishment was "***Unto the woman he said, I will greatly multiply thy pain and thy conception; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."***

While Adam's punishment was "***And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shall not eat of it: cursed is the ground for thy sake; in toil shall thou eat of it all the days of thy life. thorns also and thistles shall it bring forth to thee; and thou shall eat the herb of the field. In the sweat of thy face shall thou eat bread."***

We wonder, were snakes beautiful standing snakes those days, which do not eat soil but swallow animals? Do snakes nowadays eat soil? On the other hand, did the punishment have gone after Jesus' crucifixion?

The woman was punished in tow ways, the first, is physically by pregnancy and giving birth. The second is emotionally, by her continuous longing for the man, and his power over her.

These punishments are enough for Eve's atonement and for all the women after her. "***And Adam was not beguiled, but the woman being beguiled hath fallen into transgression. But she shall be saved through her child-bearing, if they continue in faith and love and sanctification with sobriety."(***Timothy (1) 2:14-15)

We notice that these punishments and Adam's punishment are different from what God had promised who eats from that tree. (Genesis), Adam and Eve did not die then, yet they lived long time.

We cannot say that the passage meant a metaphorical death, this is not what the passage says, as Paul says, ***"Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned***." (Romans 5:12)

What makes it a real death is what the passage says ***" for in the day that thou eat thereof thou shall surely die."*** as the eating was real the death also was real; it assures that by saying "***thou shall surely die***." It was not a figurative expression.

Actually, when Adam ate from the tree – according to the passage – he grew spiritually; he had a complete knowledge as Allah's (S.W.), the Omniscient, knowledge. ***"And ye shall be as God, knowing good and evil.. And God said, Behold, the man is become as one of us, to know good and evil."*** (Genesis 3:5, 22)

No well-minded person would deny the importance of this knowledge to humanity, which is full of evil deeds that it knew. How would humanity be if it did not know, and could not distinguish between the right and the wrong?

Sorrowfully, the passage considers the snake more honest than Allah (S.W.). According to Genesis, Allah (S.W.) said to Adam, ***" for in the day that thou eatest thereof thou shalt surely die."*** but when he ate from it, he did not die. However, the snake was right, when it said unlike what Allah (S.W.) said. ***"Ye shall not surely die. for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil."*** what the snake said, had happened.

Is it right for such a thing to be mentioned in a book attributed to Allah (S.W.), the Omniscient, and the Almighty?

Christian philosophy of the sin and atonement

We have read the biblical passages, and we have seen in the previous notes what makes the mind refuse the story about Adam's sin. However, we will close one eye about the dilemmas that these passages contain. We will get to the effects of Adam's sin on humanity. What do Christians believe about Adam's sin, its punishment, and its effects?

Saint Augustine (430 C.E), is considered one of the first Christians, who gave a complete explanation for this matter in his book "The Enchiridion". In his book, "What is Christianity", Al Othmany considers him the only one who understood the matter of atonement.

The summary of his opinion is as follows:

- Allah (S.W.) has created human and his free will, blessed him, and forbade him to eat wheat.

However, Adam used his free will in a wrong way, by eating what is forbidden. It was not difficult for him to avoid the sin, because he did not have yet the feelings of lust and infatuation.

- Adam's sin is a great sin, because it includes many sins:

First: disbelieving, as Adam's chose to live self-controlled, instead of being controlled by God.

Second: he misbehaved with God, because human did not trust in God.

Third: he killed himself, as the punishment is death.

Forth: spiritual fornication, because the sincerity of human spirit was gone by believing the snake's sweet words

Fifth: stealing, as he took what does not belong to him

Sixth: Greed

Thus, according to him, this sin was the mother of all humans' sins.

- The punishment for this shameful sin is death or the everlasting punishment. Adam has lost his free will because of his sin; he became free to commit sins, but not free to do right things.
What comes after the sin is another, when he is excluded from God's mercy. Thus, the sin was a mix of the parent's nature, and then passed from the parents to their children.[1]

We notice how Augustine exaggerated Adam's sin, to close the doors of repentance and prepare for the belief of the savior, Jesus (PBUH), whose pains only can save us from those sins.

The exaggeration that Augustine mentioned about Adam's sin goes for all sins. Adam's sin, like all sins, is less than Allah's (S.W.) forgiveness.

If Christians ended with that point, the matter would be personal and related to Adam and his wife only. However, Augustine and other Christians insist on that there must be a harsh punishment for that sin. A big matter resulted from that sin, which is the inheritance of that sin its harsh punishment to humanity.

Augustine assured the inheritance of Adam and Eve's sin, as the sin became part of their nature, then passed to their children; the baby is born guilty. Jan Kalawine said that the sin is passed to the son by inheritance. Saint Tomas (1274 C.E) described it as a sin of the soul, but it is passed to the body parts.

Thus, all humans became sinners. In his book "Forgiveness philosophy in Christianity", Awad Sama'n said, "As Adam, the father of all humans, has lost the straight life, in which God has created him, by his sin and became sinner before he has children, all his children will be sinners. Wherever we look, we find that there is no change of God's law, thus, the inspiration said, "***One man sin entered into the world***." (Romans 5:12-21). [2]

Colony (a Protestant scholar) described the passing of the sin as the spread of a disease. He said, "When we say: we deserve God's punishment because of Adam's sin that does not mean that we were innocent, and carried unjustly Adam's sin… Actually, we did not inherit from Adam the punishment only, but the sin as well. The child

[1] - What is Christianity, Mohammad Taqi Al Othmany, pp 78-80
[2] - ibid, pp 80- 82. The truth between Islam and Christianity, Mansour Husain, pp 295

comes into being as a sinner because of his own sin, not because of someone else's." [1]

Christians' scholars sensed the injustice of this belief to humanity; they tried to justify it, to make people accept it without objections. Nodra Al yazejy said, "Adam represents human, who was in blessings and he lost it, thus, when Adam lost the blessing every human lost it as well; because Adam's sin is every human's sin. it does not mean that the sin passes by inheritance because it is not a heritage or a legacy. It means that Adam the human committed a sin, and then all human committed a sin, every one committed a sin, because he is a human." [2]

Criticizing the philosophy of the sin inheritance

The previous justifications and explanation do not convince anyone who believes that the inheritance of the original sin is injustice, which too far from Allah (S.W.).

It is wrong to describe the inheritance of the sin as the spread of disease; we cannot choose a disease and, unlike the sin, the state of being ill is not punishable.

Moreover, separating the body from the soul, and saying that sins pass from spirit to the body is wrong, because a human commits a sin by both body and soul. The human being is made of both of them and lives by them, but Adam is not made of himself and his children.

Thus, we insist on that the sin inheritance is a kind of injustice, which cannot be attributed to Allah (S.W.), the Almighty.

There is no evidence of this illegible belief in the Torah, but there is evidence of its opposite, which disprove the sin inheritance, and assures that every one is responsible for what one does.
Among that evidence:
- ***"The soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the***

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[1] - The Original Sin between Judaism, Christianity and Islam, Omayma Shaheen, pp 140 -141.

[2] The Original Sin between Judaism, Christianity and Islam, Omayma Shaheen, pp 141.. Christ in The Quran, the Torah and the Gospel, Abdul Kareem al khateeb, pp 381

iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." (Hezekiah 18:20)

- "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin." (Deuteronomy 24:16)

- "But every one shall die for his own iniquity: every man that eat the sour grapes, his teeth shall be set on edge." (Jeremiah 30:31)

- ***"great in counsel, and mighty in work; whose eyes are open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings."*** (Jeremiah 32:19)

- ***"The fathers shall not die for the children, neither shall the children die for the fathers; but every man shall die for his own sin."*** (Days (2) 25:4)

- ***"he shall not die for the iniquity of his father."*** (HAZQIAL 18:17)

- ***"Wilt thou consume the righteous with the wicked? Peradventure there are fifty righteous within the city: wilt thou consume and not spare the place for the fifty righteous that are therein? hat be far from thee to do after this manner, to slay the righteous with the wicked, that so the righteous should be as the wicked; that be far from thee: shall not the Judge of all the earth do right."*** (Genesis 18:23-25)

Jesus (PBUH) disproved the original sin philosophy. He said, ***" If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin...If I had not done among them the works which none other did, they had not had sin: but now have they both seen and hated both me and my Father."*** (John 15:22-24)

Jesus (PBUH) had no idea about the inherited original sin, He scolded them for what they did to him; for not believing him, and he

assured that they “had no sin”, if Allah (S.W.) did not send him to them with miracles and wonders.

Disproving the inheritance of the original sin by proving the innocence of many from it

The holy books of Christianity mention many righteous, and praise them, and if they were sinners, they would not deserve that praise. Among them were the children whom Jesus (PBUH) said about in one of his advices. ***"And said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven."*** (Matthew 18:3-4) (See Mark 10/13/16).

When his disciples yelled at the children, he said, ***"Then were there brought unto him little children, that he should lay his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven."***(Matthew 19: 13-14)

We understand from those two passages the children’s innocence from the original sin. Thus, he considered them as an example of the righteous that would enter the kingdom of God. However, Saint Augustine says that all the children who are not baptized will be perished, go to hell, and they will not have the pleasure of seeing the kingdom of God. [1]

The righteous did not carry the original sin. The Torah mentions them, praises them and does not mention that they will perish, or that they were carrying the original sin. ***"The word of the LORD came to me: "What do you mean by repeating this proverb concerning the land of Israel, 'The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, declares the Lord GOD... "If a man is righteous and does what is just and right " if he does not eat upon the mountains or lift up his eyes to the idols of the house of Israel, does not defile his neighbor's wife or approach a***

[1] - What is Christianity, Mohammad Taqi Al Othmany, pp 86

woman in her time of menstrual impurity. does not oppress anyone ....he is righteous; he shall surely live, declares the Lord GOD ."(Hezekiah 18:1-9) Every one does good is righteous, and Adam's sin or other's would not affect him/her.

Among those righteous who did not carry the sin, and whom the Torah praised them are the prophets. If they were sinners, they would not be qualified to guide people to the right path. If God forgave them, why did not He forgive all the people – without blood- as he forgave the prophets?

Among the prophets whom Torah praised is Enoch ***"Enoch walked with God, and he was not, for God took him."*** (Genesis 5:24), Paul said about him ***"By faith Enoch was taken up so that he should not see death, and he was not found, because God had taken him. Now before he was taken he was commended as having pleased God."*** (Hebrews 11:5)

Torah says about Noah (PBUH) as well, ***"These are the generations of Noah. Noah was a righteous man, blameless in his generation. Noah walked with God."*** (Genesis 6:9)

Job was righteous too, he told about himself that he is innocent from any sin or guilt, and that he was good and obedient to Allah (S.W.). ***""Surely you have spoken in my ears, and I have heard the sound of your words. You say, 'I am pure, without transgression; I am clean, and there is no iniquity in me."*** (Job 33:8-9)

In spite of all those good things about Job, John the Baptist was greater than he was, as Jesus said, ***"Truly, I say to you, among those born of women there has arisen no one greater than John the Baptist. Yet the one who is least in the kingdom of heaven is greater than he."***(Matthew 11:11), Luke also said about him, ***"For he will be great before the Lord. And he must not drink wine or strong drink."*** (Luke 1:15),

These people did not inherit the original sin and it did not affect them even though they were Adam's descendants. The book mentions their righteousness and they do not need salvation by Jesus' blood or anyone else's.

In addition, the Torah praised many people, who were not prophets, and described them as righteous, which means they did not carry the original sin.

Among them Abel, Adam's son, whom Allah (S.W.) accepted his sacrifice, and did not accept it from his brother; his father's sin did regard him as unacceptable by Allah (S.W.) (See Genesis 4:4).

The unknown writer of Hebrews said about him, ***"By faith Abel offered to God a more acceptable sacrifice than Cain, through which he was commended as righteous, God commending him by accepting his gifts."***(Hebrews 11:4)

The survivors with Noah (PBUH) were all righteous, thus, Allah (S.W.) saved them from the flood ***"And God saw the earth, and behold, it was corrupt, for all flesh had corrupted their way on the earth. And God said to Noah, "I have determined to make an end of all flesh...Only Noah was left, and those who were with him in the ark."*** (Genesis 6:12-7:23)

If the sin was inherited, every one would be a sinner, and there would be no difference between the survivors and the drowned.

Jesus (PBUH) mentioned Lazarus salvation; he died before the claimed crucifixion of Jesus. ***"The poor man died and was carried by the angels to Abraham's side. The rich man also died and was buried. and in Hades, being in torment, he lifted up his eyes and saw Abraham far off and Lazarus at his side. And he called out, 'Father Abraham, have mercy on me."*** (Luke 16:22-24)

Jesus (PBUH) assured the salvation of Zacchaeus, who donated half of his money for God's sake, he did not need blood to save him or a savior to be crucified for him ***"And Zacchaeus stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor. And if I have defrauded anyone of anything, I restore it fourfold. And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham."*** (Luke 19:8-9), he obtained the salvation by the good and righteous deeds.

What disproves the belief of the sin inheritance also is that some Christians, in the past and recently, denied it. They expressed their refusal to this injustice; to be responsible for sins they did not commit, did not give their opinion about them and even did not witness.

Here are some examples

- The Nag Hamadi codex, which discovered after world war two, do not mention the original sin or atonement, which the fathers of the churches believe.

- There are some Christians, who deny this belief, among them the two saints in the village BRITANA in French and Rome, in the beginning of the fifth century. Pilagoes[1], Siltoes, and their fellows denied the inheritance of Adam's sin. They believed that that prevents the everlasting happiness, and that one holds responsibility for one's deeds.

Among those who deny this belief is the theological Yohanna fam Edahab[2] and Qua Ealias Chis, from whom encyclopedia Britannica quoted: "Adam's sin did not harm except Adam; it did not affect humanity. The newborn child is like Adam before he commits the sin".

About the inheritance of the original sin, Major James Brown said, "It is a filthy idea. There was no nation believed in such ridiculous idea".[3]

Dr. Nathmi Luka, while talking about the bad effects of this belief, said, "In fact, there is no one appreciates a creed without the first inherited sin, except those who were raised with this dark idea. This dark creed marks whatever one does as shameful, thus, he/she lives doubtful, has no confidence in himself, because of that inherited sin. This cruel idea spoils every pleasure in life, and saving human from it is a great bless, like giving him a new life".

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[1] - Summary Of Religions History, Philsian Chali , pp 250

[2]- Summary of the Church History, Andrew Miller, pp 174

[3] - The Dead Sea Scrolls, Ahmad Othman, pp 154. What is Christianity, Mohammad Taqi Al Othmany, pp88 -90. Is Christ Human or God, Mohammad Majdy Morjan, pp139, The Original Sin between Judaism, Christianity and Islam, Omaymah Shaheen, pp 270

He also said, “I will never forget how afraid I was because of that first sin, and its description, which is coupled with hell…. As a punishment for Adam’s sin, which was inspired from Eve…, .I will never forget how worried I was, about the millions who lived before Jesus, where are they? What was their guilt to die without having a chance to be saved”? [1]

Thus, we disprove the belief of Adam’s sin inheritance, from the clear passages of the Holy books, and from the evidence of the wise Christians.

[1]- Mohammad, the message and the messenger, Nathmi Luka, pp 75 -78

The justifications of Jesus' (PBUH) crucifixion in Christianity

In order to justify Jesus' (PBUH) crucifixion and connect it with Adam's sin, Christians say that Allah (S.W.) with his mercy, wanted to save humanity from the curse of Adam's sin, but his justice must also punish those who committed the sin. How to bring justice and mercy together? They found no way but to crucify Jesus, the innocent, on behalf of humanity, which inherited the sin and the curse because of Adam!

In his book "The Enchiridion", Augustine summarized the matter by saying, that God is merciful, he would not change his laws, and since death is, a fair punishment to the original sin he made a trick to save his servants. They would die and live again, and then they will have their freedom with their new life.

Since making all the people die contradicts with the laws of nature, there must be someone, who is sinless, to be punished and sent by God, so his death will be equal to humanity's death and punishment, God chose his son for this task.

Pastor Labeeb Michael said, "The merciful God is just as well, the loving God is holy, hates sins, and if this picture was fixed in our minds…. we would realize that God's characteristics wouldn't allow him to forgive the sin without punishment. For us, crucifixion is necessary to bring God's mercy and Justice together".

In his book "The philosophy of forgiveness", Awad Sama'n assured that. He said, "If it was possible for God's justice to be less than his mercy, which has no limits, it would be necessary for his perfection not to tolerate in his justice, and since no one could do that, there was no way for salvation, except by sacrificing himself" .

Jesus was not born a sinner; he was like all the people. He was the sacrifice, by which God made peace with humanity and brought his justice and mercy together.

In his book "Summary of Beliefs Foundations" Habeeb Gerges, said, "When human race became immoral, and people became controlled by sins, God did not let them to be destroyed by it. Yet he wanted, by his mercy, to save us by someone, this one is neither human nor

angel nor another creation, he is our savior, God's only son, our lord Jesus Christ, who is glorified forever." [1]

Saint Gold Sack assures the importance of penalty, he said, "It must be obvious to every human that God wouldn't break his laws, because if he did so, who would call him rightful and just?"

There must be punishment for forgiveness to happen, as the author of Hebrews said. ***"Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins."*** (Hebrews 9:22)

Paul said, ***"For yee are bought for a price: therefore glorifie God in your bodie, and in your spirit: for they are Gods."*** (Corinthians (1) 6:20) (Geneva) and he added, ***"For the wages of sin is death."***(Romans 6:23)

"For if while we were enemies we were reconciled to God by the death of his Son."(Romans 5:10)

Peter said, ***"knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold. but with the precious blood of Christ."***(Peter (1) 1:18-19)

Christians consider Jesus' salvation for humanity the real deed, for which he incarnated. Ethnasius said, "Jesus is the unseen god, and he became seen, why? To accomplish the salvation, which only God could do, God incarnated in Jesus for salvation. Salvation was the target and incarnation was the mean" [2]

Criticizing Christians' justifications of the importance of crucifixion

Muslims see in this Christian belief straying and deviation from what is right; it is an offence toward Allah (S.W.) and disbelieving in him, which Christians should not do. How could mind or religion accept

[1] - What is Christianity, Mohammad Taqi Al Othmany, pp83 -85. Christ in the Quran, the Torah and the Gospel, Abdul Kareem Al Khateeb, pp 359, The Original Sin between Judaism, Christianity and Islam, Omaymah Shaheen, pp 142 -144, Christianity, Ahmad Shalabi, pp 126 -137

[2] - The agreement between Islam and Christianity, Ahmad Hejazy As Saqqa, pp 135

the saying of contradiction between Allah's (S.W.) mercy and justice, for ages, without God knowing how to bring them together, and Finally, he found the way by crucifying the innocent Jesus, as a mercy from Him to humans?

Christianity shows that Allah (S.W.) as incapable of forgiving Adam for his sin, and does not know the way to punish him after he decided his punishment.

Then, came the decision of punishment, as a hasty decision that needed a solution. He kept looking for a way for ages, and then he found it. The only way was to torture Jesus on the cross as an atonement for a sin he did commit.

Christians describe their god then as filthy, usurer who needs compensations for every thing he gives. They forgot that Allah (S.W.) does not punish for compensations, or wrath, or to please himself, he punishes to prevent evils, and clean the self from sins.

Christians forgot that there are many acceptable alternatives, which suit Allah's (S.W.) laws with humans. All are better than Jesus' (PBUH) crucifixion, to atone for the sin, and fulfill Christians' laws of wrath and Justice.

Among those alternatives are repentance and forgiveness, such as forgiveness by indulgence, which costs a few dollars, or by punishing the parents for their sin, and all that – except the forgiveness by dollars- are mentioned in the Bible as God's laws of forgiveness.

Repentance is atonement

If there is a confliction between mercy and justice – as Christians claim – the best way for a solution is repentance, which Allah (S.W.) mentions in the Holy Quran that Adam had done. It is a great way from Allah (S.W.) for those who commit sins.

Repentance erases the sin and purifies the heart and the repentant become beloved to Allah (S.W.). Why cannot Christians believe that Adam had turned to Allah (S.W.) in repentance and He (S.W.) forgave him? Why they insist on punishment? Why the unknown writer of Hebrews insisted on ***"and without the shedding of blood there is no forgiveness of sins."***(Hebrews 9:22)

The passages of the Torah and the Gospels mention, elaborately, many repentance stories and Allah (S.W.) accepting them.

There was Jesus (PBUH) sitting with the sinners, and the scribers complained, saying, ***""This man receives sinners and eats with them."*** (Luke 15:2), then Jesus showed them his concern about repentance, and Allah's happiness of the repentant. ***" So he told them this parable. "What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the open country, and go after the one that is lost, until he finds it? And when he has found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep that was lost."*** (Luke 15:3-6)

Thus, Allah (S.W) accepts repentance as a way to forgive sins and it does not contradict with His (S.W) ability to punish the sinner.

He gave another two examples of repentance and its importance, as he described his happiness for the repentant as the happiness of a father for the return of his strayed son, or of someone who found his missed money. (See Luke 15:8-32)

Allah (S.W.) promised to accept the repentance from his repentant, as in the book of Ezekiel. ***" But if a wicked person turns away from all his sins that he has committed and keeps all my statutes and does what is just and right, he shall surely live; he shall not die. None of the transgressions that he has committed shall be remembered against him; for the righteousness that he has done he shall live. Have I any pleasure in the death of the wicked."*** (Hezekiah 18:21-32)

In the book of Isaiah He assures his promise, He says, ***"let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the LORD, that he may have compassion on him, and to our God, for he will abundantly pardon."*** (Isaiah 55:7), Allah (S.W.) the merciful promises to forgive his sinner servants if they repent, without contradiction between his mercy and justice, for, Allah (S.W.) does as He wishes.

While taking to the Jews and reminding them of the importance of repentance, John the Baptist said, ***"he said to them, "You brood of vipers! Who warned you to flee from the wrath to come? Bear fruit in keeping with repentance. And do not presume to say to yourselves, 'We have Abraham as our father."*** (Matthew 3:7-9), repentance is the only way, not lineage or atonement.

The Torah says, ***"If my people who are called by my name humble themselves, and pray and seek my face and turn from their wicked ways, then I will hear from heaven."***(Chronicles (2) 7:14)

Yet, in spite of all that, Awad Sama'n said, "no matter how important repentance is, it is not enough to forgive our sins". [1]

Then why did prophets assured its importance and that Allah (S.W.) loves it? Why was this door closed in Adam's face when he was the best one to know the great God and his mercy? Let alone his feeling of guilt and its effects on him, and he whom Allah (S.W.) says about him, ***"Thus did Adam disobey his Lord, and allow himself to be seduced. But his Lord chose him (for His Grace): He turned to him, and gave him Guidance."*** (Ta Ha 121-122)

However, Paul insisted on ***"For the wages of sin is death."*** (Romans 6:23) therefore, He could not change this decision because Allah (S.W.) does not lie; he loves to be merciful with his people. Thus, there is no way to bring His two wishes, except by atonement.

This principle is strange in the way it pictures Allah (S.W.); claming that He is powerless and worried about his reputation among his creations. It contradicts, in every way, the passages that assure that the punishment for sin is death but Allah (S.W.) forgives it by repentance, without contradiction between his mercy and his justice.

In the book of Hezekiah, ***"Again, though I say to the wicked, 'You shall surely die,' yet if he turns from his sin and does what is just and right. if the wicked restores the pledge, gives back what he has taken by robbery, and walks in the statutes of life, not doing injustice, he shall surely live; he shall not die. None of the sins that he has committed shall***

[1] - The Original Sin between Judaism, Christianity and Islam, Omaymah Shaheen, pp 140

be remembered against him. He has done what is just and right; he shall surely live."(Hezekiah 33:14-16) Death is the punishment for sin, but this punishment is replaced by repentance and good deeds, without the need of bloodshed.

That what Jacob had taught us, as he said, ***"And the prayer of faith will save the one who is sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven."***(Jacob 5:15) prayers remove sins, without the need for blood or atonement.

Charity removes the sins as well, ***"For alms doth deliver from death, and shall purge away all sin. Those that exercise alms and righteousness shall be filled with life."*** (TOBIA 12:9) (KJV-Apocrypha)

God's forgiveness

There is another way to bring Allah's (S.W.) law of punishment and his forgiveness together, which is His law of forgiveness; it does not contradict with justice, as no one would ask Allah (S.W.), why he forgave the sinners.

Before we talk about forgiveness, we notice that, in Christianity, there is misconception for the term justice. Justice is giving people their rights, in their rewards and punishments, no less no more.

Thus, breaking a promise does not contradict with justice, it is a generosity from Allah (S.W.) to the sinners, forgiving them, because he is the most forgiver and the most merciful.

Forgiveness is one of Allah's (S.W.) characteristics, which he asked his people to possess as a characteristic, and He is more suitable to have it, for what it has of goodness and perfection. He (S.W.) forgave the Israeli people without atonement or crucifixion. ***"LORD, you were favorable to your land; you restored the fortunes of Jacob. You forgave the iniquity of your people; you covered all their sin. Selah. You withdrew all your wrath; you turned from your hot anger."*** (Psalm 85:1-3)

Paul said, ***"Blessed are those whose lawless deeds are forgiven, and whose sins are covered. Blessed is the man against whom the Lord will not count his sin."*** (Romans 4:7-

8), there were people that Allah (S.W.) forgave them without blood, and there is no contradiction between His justice and His mercy in their regard.

Jesus (PBUH) taught his disciples how to be forgiving, and he gave them an example, the story of the debtor and the indebted. (See Matthew 18:23-34)

Peter asked Jesus ***"Then Peter came up and said to him, "Lord, how often will my brother sin against me, and I forgive him? As many as seven times? Jesus said to him, "I do not say to you seven times, but seventy times seven."***(Matthew 18:21-22)

In another time he said to them, ***"But I say to you, Love your enemies and pray for those who persecute you. so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust."*** (Matthew 5:44-45)

Forgiving is a good characteristic, Allah (S.W.) deserves it more and more capable than his creations.
Why Allah (S.W.) did not forgive Adam by indulgence, and spared Jesus the pains of crucifixion? Why He did not replace Jesus with a sacrifice as He did for Abraham to save his son?

Christian's insistence on that forgiving would not be but by bloodshed (See Hebrew 9:22)[1] is defeated by passages that tell that Allah (S.W.) may not accept sacrifices and would not accept it as a mean for forgiveness. In the book of Matthew we read, ***"'I desire mercy, and not sacrifice. For I came not to call the righteous, but sinners."*** (Matthew 9:13)

In the Torah, Allah (S.W.) said to the Israeli people ***"I hate, I despise your feasts, and I take no delight in your solemn assemblies. Even though you offer me your burnt offerings and grain offerings, I will not accept them; and the peace offerings of your fattened animals, I will not look upon***

[1] - The unknown writer of Hebrews insisted in contradicting the Old Testament. It allows forgiveness without bloodshed. It forgives the sinner even if he only offers a tenth of an ephah of fine flour. "But if he cannot afford two turtledoves or two pigeons, then he shall bring as his offering for the sin that he has committed a tenth of an ephah of fine flour for a sin offering. He shall put no oil on it and shall put no frankincense on it, for it is a sin offering."(Leviticus 5:11)

them."(Amos 5:21-22), Allah (S.W.) wanted their good deeds, not the sacrifice only.

In the book of Psalm ***"O Lord, open my lips, and my mouth will declare your praise. For you will not delight in sacrifice, or I would give it; you will not be pleased with a burnt offering. The sacrifices of God are a broken spirit; a broken and contrite heart."*** (Psalms 51:15-17)

The unknown writer of the book of the Hebrew assured the new meaning of the accepted sacrifice, it commands glorification and good deeds. ***"Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God."*** (Hebrews 13:15-16)

In the book of Isaiah, ***"Hear the word of the LORD, you rulers of Sodom! Give ear to the teaching of our God, you people of Gomorrah! "What to me is the multitude of your sacrifices? says the LORD; I have had enough of burnt offerings of rams and the fat of well-fed beasts; I do not delight in the blood of bulls, or of lambs, or of goats...Wash yourselves; make yourselves clean; remove the evil of your deeds from before my eyes; cease to do evil. learn to do good; seek justice, correct oppression; bring justice to the fatherless, plead the widow's cause. "Come now, let us reason together, says the LORD: though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool."*** (Isaiah 1:10-18)

Thus, the nearest way for Allah's (S.W.) forgiveness is not a sacrifice, what is better than it is the good deed and a submissive heart to Allah (S.W.), the Almighty.

Punishing the parents is enough

Christians refuse to accept Allah's (S.W.) forgiveness to Adam and his offspring; they insist on that they should get the punishment they deserve. They were punished, then why the sin still passes from one generation to another? Is not repeating the punishment on the sinner a picture of unfairness, which is very far from Allah (S.W.)?

The book of Genesis mentions that Allah (S.W.) threatened Adam of death if he ate from that tree. Yet, he and his wife did not die as a punishment for their sin, so the evil would be vanished from its root. Instead, He made their lineage more; He gave them life instead of death, which made the evil and the bad on earth more and more.

Besides death, which was not fulfilled, He punished him by saying ***"cursed is the ground because of you; in pain you shall eat of it all the days of your life. thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return."*** (Genesis 3:17-19), He threw Adam out of heaven to live on earth and work hard, and that was the punishment.

His wife, Eve, was punished as well ***"To the woman he said, "I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be for your husband, and he shall rule over you."*** (Genesis 3:16)

Then, Adam and Eve were punished, and we notice that the punishment included curse on earth as whole and troublesome long-life for men and women. We notice a congruity between the sin and the punishment, as throwing them out of heaven was enough.

Those punishments for Adam's sin remained until Jesus, the savior, came. Then what, was the punishment ended by Jesus' death? Was it ended only for the believers or nothing changed?

People still die after Jesus, the good and the bad, and the decision of death did not end – as Paul said – ***"our Savior Christ Jesus, who abolished death and brought life and immortality to light."*** (Timothy (2) 1:10), and his saying ***"Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned."***(Romans 5:12)

Jesus' death or crucifixion did not end death, not the real death or the descriptive one. People still commit sins, and after then they die.

The real death is not a punishment; it is the destiny of every human, the good and the bad, before and after Jesus, and until the Day of Resurrection.

Animal and plant die as well, why do they die? Do they die because of the original sin of their grandfathers or what?

Thus, we can say that there is no relation between death and the sin of Adam.

Other punishments still exist, men still work hard, and women still suffer the pain of birth. The same goes for the Christians, who were saved – according to the new testament by Jesus blood -, and others.

How odd, after all these punishments, Christians still insist on that the sin remained, and there must be a savior.

Here we ask a question, which we cannot avoid, why the prophets did not know about such important belief; they did not mention it in their books, Jesus (PBUH) did not mention it and his disciples did know about it, until Paul and the fathers of the church came up with it, and uncovered what the prophets had overlooked.

One's responsibility for what one does

In addition to what disproves the inheritance of sin, are the passages, which make humans responsible for what they do. The Prophets mentioned this belief in many passages in the Torah and the Gospels.
In the book of Numbers we read, (Numbers 26:23), Allah (S.W.) answered them; he tortured only the people of Qorah from among the people of Israel.

In the book of Psalms, ***"Truly no man can ransom another, or give to God the price of his life."***(Psalms 49:7)

In the Torah also ***"Fathers shall not die because of their children, nor children die because of their fathers, but each one shall die for his own sin."*** (Chronicles (2) 25:4)

Jesus said, ***"For the Son of Man is going to come with his angels in the glory of his Father, and then he will repay each person according to what he has done."*** (Matthew 16:27)

Jesus made it so clear when saying, ***"I tell you, on the day of judgment people will give account for every careless word they speak, for by your words you will be justified, and by your words you will be condemned."*** (Matthew 12:36-37)

How odd, that Paul, who created the idea of sin inheritance, mentioned the evidence of humans' responsibility for their deeds, as he said about Allah (S.W.) ***"He will render to each one according to his works."***(Romans 2:6).

Who is the savior?

Despite all these punishments and ways, Christians still believe in the atonement and punishment. Why Allah (S.W.) did not punish Adam and Eve? Why he did not bring them to life and crucify them, or crucify an evil instead of them? That would be more proper than crucifying Jesus, the innocent would.

Christians answer that the atonement must be something that is equal to all humans, without carrying their inherited sin. These conditions are not found in Adam or others; they are only in Jesus, who incarnated for this great task. He was the mean that saved us and showed Allah's (S.W.) mercy for us, as John said, ***"For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him."*** (John 3:16-17). [1]

Jesus is distinguished by being born free from sins, he never did in his entire life, and he is the only one to be the savior, as Peter said, ***"knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold. but with the precious blood of Christ."*** (Peter (1) 1:18-19), also the unknown writer of Hebrews said ***"Jesus, the Son of God, let us hold fast our***

[1]- How the evangelists thought about the basis of the Christian belief, Wayne Jerdom, pp 206

confession…but one who in every respect has been tempted as we are, yet without sin."(Hebrews 4:14-15).

Father Matta Al Misken said, "Atonement required someone holy, who was born without sin or guilt, otherwise his death, will be for himself only, not for humanity as the meaning of atonement." [1]

However, Jesus is not distinguished in this point, there are many righteous who never committed a sin ***"No one who abides in him keeps on sinning; no one who keeps on sinning has either seen him or known him.. Whoever makes a practice of sinning is of the devil. No one born of God makes a practice of sinning."*** (John (1) 3:6-9) as ***"We know that everyone who has been born of God does not keep on sinning, but he who was born of God protects him, and the evil one does not touch him."*** (John (1) 5:18)

It is clear that all the righteous have been born of God "***But to all who did receive him, who believed in his name, he gave the right to become children of God."***(John 1:12). Was not it more appropriate to crucify one of those righteous, as atonement of their sins, instead of crucifying God himself?

However, we see that the condition that Christians put for the savior was not fulfilled even in Jesus; as Jesus for them is a human with a divine power. They do not believe in crucifying the divine part but crucifying the human part.

The Torah says, ***"For there is no one who does not sin."***(Kings (1) 8:46), the crucified is the human, and there is no human who does not make sin. In addition, Jesus got his human nature from Marry, who is also carried the sin. Jesus by his body, which inherited the sin, cannot be a savior.

To defend that, the Catholic found no way but to prove the infallibility of Jesus' mother, as priest Al Khodari quote from the Catholic church that it believes that, "not only Marry who became pregnant of Jesus in an infallible way, but she (Marry) also came by the same way. This belief became one of the Catholic beliefs after the Pope BIOS the ninth issued his article, in 8/12/1854, about the Pope infallibility. The article said that Merry is free from the first sin by special blessing.

[1] - The Gospel according to Matthew, Father Matta Al Meskeen, pp 141

She must be preserved from the first sin and from the curse that came upon Adam and his offspring; otherwise it would come upon Jesus, by being her son". [1]

Any way, the crucified – according to the Catholic and the Protestant's belief, which says that Jesus has two natures – is the son of man, not the son of God, Which means he is the human not the divine; the price is far less than the value of the thing it paid for. How could a human be equal to all humanity?

Gregarious was right when he answered the Catholic and the Protestant saying, "If Jesus has two natures after the union, then logically, the atonement should be performed by Jesus' body, because he who was crucified, thus Jesus' atonement does not mean the salvation of humanity, as the one who died for the world is a human only".

Who reads the passages of the New Testament carefully, will find that it relate to Jesus – far it be from him, PBUH – many sins and guilt, which make him a sinner, then he cannot be a savior, for he needs someone to save him.

The Gospels relate to the great Jesus (PBUH) many great sins. They mention that he wanted to stray his people from the right path; he wanted to destroy them. They also mention that he was curser, heavy drinker, thus he must go to hell, he is forbidden from heaven, far it is from him, PBUH.

Matthew claimed that he was heavy drinker ***"The Son of Man came eating and drinking, and they say, 'Look at him! A glutton and a drunkard, a friend of tax collectors and sinners!"*** (Matthew 11:19).

The Gospels also mention that he was a curser to the Jews and the disciples, as he said to two of his disciples ***""O foolish ones, and slow of heart to believe all that the prophets have spoken."***(Luke 24:25), also his saying to Peter ***"Get behind me, Satan!"*** (Matthew 16:23)

He also cursed the prophets, saying that they were thieves ***"So Jesus again said to them, "Truly, truly, I say to you, I am***

[1] - The history of Christian thought, Dr. Yohanna Gerges Al Khodary, Vol. 1 pp 194 -195

the door of the sheep. All who came before me are thieves and robbers."(John 10:7-8)

According to the New Testament, the curser deserves to go to hell, as Matthew said, ***"You fool!' will be liable to the hell of fire."*** (Matthew 5:22).

Promising those who curse and drink alcohol to be forbidden from going to heaven, Paul said, ***"nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God."*** (Corinthians (1) 6:10),

Is someone, who deserved to go to hell, qualified to be the savior of humanity?

Muslims assure that Jesus' (PBUH), the innocent, crucifixion instead of the guilty, Adam, and his offspring who inherited the sin, is unfair and not approved by all religions. If we presented Jesus' (PBUH) case to any human court, it would declare him innocent in two minutes.

How could Christians relate to Allah (S.W.) such injustice? Does Allah (S.W.) the rightful, approve of punishing the innocent instead of the guilty, and he is – the Great and Almighty – able to forgive?

Christians answer that there is no injustice in that, as Jesus (PBUH) volunteered to do this task, moreover, he come from the heaven and incarnated to perform this great task, which is saving humanity from the sin.

Joel Boyd takes another line; he believes that there is no injustice in Jesus' crucifixion, as when Jesus incarnated he became a sinner taking the character of a criminal human, thus, he deserved what the Torah said, ***"the soul who sins shall die."***(Hezekiah 18:4) [1]

The saying that Jesus volunteered to be crucified to save the sinners is rejected for many reasons:

- Jesus does not have the right to accept to be crucified, because this is a suicide not atonement. The one who cuts his hand or kills himself is guilty, even if he does that by his own will.

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[1] - The Original Sin between Judaism, Christianity and Islam, Omaymah Shaheen, pp 141

- Jesus did many things that indicate his escape from the Jews and that he disliked to be killed by them. If he came for this task, why did he escape from them many times, and said many things that mean he had no idea of that task.

Jesus ran away from those who were after him, he wanted to escape from their conspiracies (See John 8:59, 10:39, and 11:53).

When he saw their insistence on killing him, he did not give up to them. He left Jerusalem and said ***"Nevertheless, I must go on my way today and tomorrow and the day following, for it cannot be that a prophet should perish away from Jerusalem."***(Luke 13:33).

Thus, he chose Galilee as refuge from the Jews conspiracy ***"After this Jesus went about in Galilee. He would not go about in Judea, because the Jews were seeking to kill him."***(John 7:1)

Jesus disguised himself when he was forced to appear. ***"So from that day on they made plans to put him to death. Jesus therefore no longer walked openly among the Jews."*** (John 11:53-54)

When he became aware of the conspiracy, he asked his disciples to buy swords to defend him. (See Luke 22:36-38)

Then he escaped to the garden and prayed so long, he was desperate, he was sweating when he was asking Allah (S.W.) ***"if it be possible, let this cup pass from me."***(Matthew 26:39), he asked Allah (S.W.) to save him from death.

When he was put on the cross – as they claimed – he cried ***""Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?"*** (Matthew 27:46), he did not want to be crucified, he did not know about the task, which they claim he came for.

Samuel Remoras (Died 1778 C.E) considered the crying of the desperate crucified the most important of the results of his studies. He considered it as evidence that Jesus did not know that he is going to be crucified, which contradicts what the Gospels say. [1]

[1] - The methodology of joining the Sunnah and the Gospels, Ezzeyah Taha, pp 259 - 260

Jesus did not tell any of his disciples about this task; no one of them knew about that, also the prophets did not mention it in spite of its importance.

He said before crucifixion and the claimed atonement ***"I glorified you on earth, having accomplished the work that you gave me to do."*** (John 17:4), he accomplished his task before crucifixion, how could Christians say that he came to be crucified, if he accomplished the task he came for before crucifixion?

Finally, does any rightful court approve of punishing the innocent instead of the guilty? No human would do such awkward thing, thus, Allah (S.W.) is far above doing so.

Why was Jesus sent?

Christians limit the incarnated Jesus' task of crucifixion, to fulfill Allah's (S.W.) love to humans, by the salvation from Adam's sin, which is inherited to his offspring, as John said ***"For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life."***(John 3:16)

He is ***"He who did not spare his own Son but gave him up for us all."*** (Romans 8:32)

What John mentioned about Jesus' task is very important, yet no one mentioned it except the unknown writer of the book of John. Either what John mentioned is false, or the three evangelists neglected mentioning the most important reason of sending Jesus.

This passage contradicts what the Gospels mention about Jesus' tasks. Jesus never mentioned any thing about Adam and the original sin, or about atonement for that sin. PHILISIAN CHALI said, "It is strange that this idea is not found in the prophets' acts or in the Canticles or the Gospels. Jesus did not mention it, but it is Saint Paul who assured that the sin was passed to the world because of Adam. Moreover, it was Saint Augustine, who gave this idea great importance. [1]

Jesus limited his task as reminding people of the Day of Judgment, and preaching about the last prophet. ***"The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel."*** (Mark 1:14)

He continued to preach saying, ***"I must preach the good news of the kingdom of God to the other towns as well; for I was sent for this purpose."*** (Luke 4:43)

Among his tasks was to fulfill the law, thus, he said, ***"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them."*** (Matthew 5:17)

The greatest of his tasks, (PBUH) is calling to worship Allah (S.W.) only. ***"And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent. I glorified***

[1] - Summary of Religions History, Philsian Chali, pp 248

you on earth, having accomplished the work that you gave me to do." (John 17:3-4)

John's previous passage (John 3:16) contradicts with Jesus' asking Allah (S.W.) to save him from crucifixion. If that was his task, he would not ask Allah (S.W.) to save him from crucifixion.

Paul saying in (Romans 8:32) does not show Jesus' satisfaction. It shows unfairness and cruelty, which should not be related to Allah (S.W.), what goes for John's passage, goes for this passage.

John claimed that the reason for Jesus' crucifixion to save humanity is Allah's (S.W.) love to humanity. Where is Allah's (S.W.) love to Jesus, whom He did not pity, and let him, died in the cruelest way? Paul described that saying ***"He who did not spare his own Son but gave him up for us all."*** (Romans 8:32)

Did not Allah (S.W.) love Jesus as well? Why do Christians insist on love that mixed with blood? Did Allah (S.W.) the Almighty, who created the whole universe, sent his only son to this humans, which are not equal to one of the smallest planet, to be killed in such cruel way on the cross? Did Allah (S.W.), the Almighty, do that to save humanity from the claimed curse, so that he would forgive them?
Did Allah (S.W.), the Almighty, do that and promised to forgive us on one condition, which is to admit the validity of this deed? Is this what Christians want us to believe?

Bearing in mind how unfair and cruel to crucify an innocent, Richard Hokins (1585 C.E) said, "Some might think of it as ignorance, madness, anger, or whatsoever, but we consider it wisdom and sympathy" [1]

If Adam's sin needed a god's incarnation and crucifixion to be forgiven, how many crucified gods his offspring's sins would need to be forgiven.

Killing Jesus – as Christians claim - is a crime much bigger than Adams's sin. What are bigger are the insults and curses that the Christians refer to their prophets, which come only from the meanest of the people.

[1] - Christ in the Quran , the Torah and the Gospel, Abdul Kareem Al Khateeb, pp 376. The true Christianity as revealed by Christ, Ala'a Abu Bakr, pp 138 -139

Voltaire said, “If Christianity considers us as sinners before we were born, and makes Adam’s sin a prison for the guilty and the innocent, then what is Jesus’ guilt to be crucified and killed? How could they clear a sin by committing a greater sin?” [1]

We wonder why was the salvation by destroying the Jews and controlling them by the devils, and spread enmity between them and the Christians for many years. It would be wiser if Jesus asked his disciples to kill him and save the Jews from the devils control, then salvation would happen.

Still, there are many other questions looking for answers, but no one to answer.

[1] - Honest discussion between Allah’s worshiper and Christ’s worshiper, Abdul Wadood Shalabi, pp 23

Who was saved by Jesus' crucifixion?

Scholars were confused and unable to understand the contradicted passages of salvation. They were confused about what the passages meant of forgiveness; is it only for Christian or for humanity in general, is it only for Adam's inherited sin or for all the sins?

There are also many other questions for Christians, which are so confusing to be answered, if there is an answer.

- Why Jesus' crucifixion came so late? Was it because there were difficulties in finding this solution? Why was not Jesus crucified straight after Adam's sin? Why was not he crucified at the end the world; after all the people are considered sinners, so that crucifixion would be to save them all?

- What happened to those who died before the crucifixion as sinners? What happened to them before Jesus came and saved them? Why was their salvation late?

- The most important question is who are those whom salvation includes? Is it only for the believers or for all humans? Is it only for Adam's sin or for all the sins?

The answer for the last two questions is one of the most difficult points that Christians face. The Church says, "Believe that Jesus was crucified to save you, to become forgiven, because his crucifixion was a salvation for all humans' sins".

Let us look at Christian's answers for the questions we asked.

Augustine said that man has inherited the sin and he cannot be saved unless he believes in Jesus. To believe in Jesus the person must be baptized; those who are not baptized shall not be saved, even if he/she died as a child.

In his book "The Summa Theologica", Ackuainus said about the children who died without being baptized, "They shall never have the pleasure of entering the kingdom of God".

We do not know how Augustine, Ackuainus, and all Christians do justify torturing these children and depriving them from entering the kingdom of God, not because of their sin but because of a sin they

inherited without having any choice, and then their parents forgot to baptize them.

In his book “On Original Sin”, Augustine said about those who died before Jesus’ coming, “They shall never be saved without believing in Jesus”. [1]

Augustine did not mention how could those who died before Jesus’ coming believed in Jesus. He might meant what Peter said in his epistle ***"in which he went and proclaimed to the spirits in prison. because they formerly did not obey, when God's patience waited in the days of Noah."*** (Peter (1) 3:19-20) what Peter meant is what Christians believe; that Jesus did go to hell and saved people from hell.

Is salvation for other than the Israeli people?

Going through Jesus’ life story, we see clearly, that Jesus’ mission was for the Israeli people only. He asked his disciples not to preach or teach except them. Therefore, salvation also must be only for them. This is what we understand from the story of the women from KAN’AN, who said ***"Have mercy on me, O Lord, Son of David; my daughter is severely oppressed by a demon. But he did not answer her a word. And his disciples came and begged him, saying, "Send her away, for she is crying out after us." He answered, "I was sent only to the lost sheep of the house of Israel. But she came and knelt before him, saying, "Lord, help me. And he answered, "It is not right to take the children's bread and throw it to the dogs."*** (Matthew 15:22-26),

Jesus was able to cure her daughter but he did not, for the reason that she was not from the Israel people, to whom he was sent. He did not cure her because she was not one of his people, then, how could they say that he sacrificed him self for all humanity?

In his book “the Gospel and the cross”, the previous priest, who was reverted to Islam, Abdul Aahd Dawood, explained that meaning. He said, “I say to the millions of Christians, who are not from Israel: see, Jesus never knew you, he never say a letter about you, he called

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[1] - What is Christianity, Mohammad Taqi Al Othmany, pp 86 - 87

those who are not from Israel dogs. Do you know what are you according to Moses' law? Those who were not circumcised are considered filthy (dirty)".

Commenting on the story of the women from Kana'an, he also said, "Jesus was not to sacrifice himself for any one; he even would not give a piece of his nail as a gift for the world, let alone that he did not promise the Russians, the British, or the Americans to save them because he did not know them" [1]

If his mission was only for the people of Israel, then salvation is for the people of Israel. They put the belief of Jesus as condition for salvation, and that matter has no evidence. Jesus' crucifixion and his death have nothing to do with their belief or disbelief. Crucifixion was to save people from sins, as mentioned in many passages. (See John 3:16-17, John (1) 2:2)

Insisting on that salvation is only for the believers makes God's incarnation a kind of vanity. He did not fulfill the task, which he was sent for, as the number of those who believe in atonement is much less than those who disbelieve in it.

[1] - The Gospel and the Cross, Abdul Ahad Dawood, pp80 - 81

Canceling and disproving God's Law

When we study the belief of atonement, the first thing we notice is its connection with Paul from its beginning. Paul used it as an excuse to disprove the law; he considered salvation only for those who believed, without the need for right deeds. Salvation, then, became not only to save from sins but from the right deed as well.

Paul [1] used to offend Moses' law, which Jesus (PBUH) believed in and followed its teachings, as he said about the law of the Torah, ***"a former commandment is set aside because of its weakness and uselessness. (for the law made nothing perfect); but on the other hand, a better hope is introduced, through which we draw near to God."*** (Hebrews 7:18-19)

The writer of the book of Hebrew continued to accuse the Torah and its law. He described the law, which Jesus came to complete among other laws of the Torah, as old and obsolete. He said, ***"And what is becoming obsolete and growing old is ready to vanish away."*** (Hebrews 8:13)

He also says, ***"For if that first covenant had been faultless, there would have been no occasion to look for a second."*** (Hebrews 8:7)

Paul accused God's law falsely and considered it the reason of sin. He said, ***"What then shall we say? That the law is sin? By no means! Yet if it had not been for the law, I would not have known sin. I would not have known what it is to covet if the law had not said, "You shall not covet.. Apart from the law, sin lies dead.. but when the commandment came, sin came alive and I died."*** (Romans 7:7-9)

Paul calls God's law, which He sent to his prophets, a curse, he says, ***"Christ redeemed us from the curse of the law."*** (Galatians 3:13)

He justifies his calling God's law as a curse by saying that it is the reason of God's curse when his teachings are not followed. ***"For all***

[1] - The fact is that the writer of Hebrews is unknown. However, many Christians attributed it to Paul or to one of his students. I think the writer is one of his students, for, it is full of offending to the law that Allah (S.W.) sent to His prophets, but Paul made it useless for salvation.

who rely on works of the law are under a curse; for it is written, "Cursed be everyone who does not abide by all things written in the Book of the Law, and do them." Now it is evident that no one is justified before God by the law." (Galatians 3: 10-11)

He states that there is no need for the Law after Jesus' crucifixion ***"So then, the law was our guardian until Christ came, in order that we might be justified by faith. But now that faith has come, we are no longer under a guardian."*** (Galatians 3:24-25)

He assures the cancellation of the Law ***"For he himself is our peace, who has made us both one...by abolishing the law of commandments and ordinances."*** (Ephesians 2:14-15) The law was revoked because, ***"yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified."*** (Galatians 2:16)

Father Matta Al Meskeen said, "By his death he revoked the law, by which the sin was revoked. By revocation the sin, the death was revoked, and by revoking death the hell was revoked, there was no sin after his death".[1]

Paul – who had not the honor of seeing Jesus - believed that those who insist on following the law and God's teachings are offending Jesus the savior. ***"You are severed from Christ, you who would be justified by the law; you have fallen away from grace."*** (Galatians 5:4), because, ***"for if justification were through the law, then Christ died for no purpose."*** (Galatians 2:21), and, ***"By what kind of law? By a law of works? No, but by the law of faith For we hold that one is justified by faith apart from works of the law."*** (Romans 3:27-28)

Paul criticized the Jews, who pursued righteousness by faith without attaining it like the other nations, who believed but did not follow the law. ***"That Gentiles who did not pursue righteousness have***

[1] - The Gospel according to Matthew, Matta Al Meskeen, pp 776

attained it, that is, a righteousness that is by faith, but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law." (Romans 9:30-31)

He also said, ***"who saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began, who abolished death and brought life and immortality to light."***(Timothy (2) 1:9-10)

He continued, ***"But when the goodness and loving kindness of God our Savior appeared. he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit."*** (Titus 3:4-5)

Paul thought that there is no need for the Law, and made all the forbidden food lawful, which contradicts what in the teachings of the Torah (See Deuteronomy 14:1-24), he said, ***"I know and am persuaded in the Lord Jesus that nothing is unclean in itself, but it is unclean for anyone who thinks it unclean."*** (Romans 14:14)

He also said, ***"To the pure, all things are pure, but to the defiled and unbelieving, nothing is pure."*** (Titus 1:15), ***"For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving."*** (Timothy (1) 4:4)

Thus, Paul assured in many passages that there is no use of the right deeds and the Law to attain salvation, and believing in Jesus' crucifixion is the only way to attain it.

There was a significant impact of those passages on Christianity.

Luther, one of the founders of the Protestant creed, said," The Gospel does not ask us the good deeds to justify us. On the contrary, it refuses our acts… as for the power of justification to appear in us, our sins must be more", this famous evangelical reformist took that meaning from Paul's epistle to the Romans ***"Now the law came in to increase the trespass, but where sin increased, grace abounded all the more."*** (Romans 5:20)

Commenting on what John mentioned in (John 3:16), Luther said, “I say to you, if the way to heaven is narrow, the one who wants to take it must be thin… If you walk in it carrying good deeds you had better leave it before going in, otherwise, you will not be able to take that narrow way. Those whom we see carrying good deeds are like tortoises; they are strangers to the Holy Bible. The companions of Jacob also will never go in that way”

He also said, “For people to be free from the law, Jesus completed it by himself. After that, human should complete the law by faith, and as a result of that there is no need for law or good deeds.”

In his book “The Divine Places”, the famous reformist Mila Nekton said, “Don’t worry if you are a thief, adulterer or a sinner, you have to remember that God is a very kind elder; he forgave you long ago before commit sins.”

Pastor Labeeb Michael said, “It is an offence to God when the good deeds are done for salvation from the punishment of sin; it means that who does it believes that the good deeds could save a person from the punishment of sins, as though God’s heart moves only by good deeds, what an offensive idea!” [1]

All that was taken from Paul when he said, ***"yet we know that a person is not justified by works of the law… because by works of the law no one will be justified.. for if justification were through the law, then Christ died for no purpose."*** (Galatians 2:16-21)

Thus, the belief of salvation is the reason of provocation the law and its teachings.

The Salvation and the deeds according to Jesus (PBUH) and his disciples

If Paul and Luther believed that there is no need for the law to justify humans’ acts and save them, there are many passages prove that this idea is strange to Jesus (PBUH) and his disciples. The good

[1] - Christ (PBUH) between facts and myths, Mohammad Wasfi, pp 67 – 68, 153. Christianity without Christ, Kamel Sa’fan, pp 49. See also “A comparison between the Catholic and the Protestant beliefs, Ignatius.

deed, according to Jesus' and the disciples' teachings, is the way to enter the kingdom of God.

Jesus asked to follow the law ***"Then Jesus said to the crowds and to his disciples, The scribes and the Pharisees sit on Moses' seat. so practice and observe whatever they tell you--but not what they do. For they preach, but do not practice."*** (Matthew 23:1-3)

Regarding the law and its glorification, Jesus said, ***"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished."*** (Matthew 5:17-18), he disagree with Paul, who claimed that Jesus provoked the law by his crucifixion.

In addition, Jesus, in his commandments to his followers, mentioned nothing about salvation without good deed. A man came to him ***"And behold, a man came up to him, saying, "Teacher, what good deed must I do to have eternal life?" And he said to him, "Why do you ask me about what is good? There is only one who is good. If you would enter life, keep the commandments. He said to him, "Which ones?" And Jesus said, "You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness..."*** (Matthew 19:16-18),

Jesus did not ask him to believe only, but he asked him to follow Moses' teachings (PBUH). (See Exodus 20:1-7).

In another time, Jesus said to his disciples ***"For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven."*** (Matthew 5:20) If John and Peter needed good deeds to save them, how about those who followed Paul and provoked the law?

The scholar Deedat explained the passage, saying, "It means no heaven for you unless you become better than the Jews. How can you become better than the Jews if you do not follow Moses (PBUH) Law and teachings?"

Those who have done good shall be saved in the Day of Judgment, while those who have done evil shall go to hell, without salvation by Jesus or others. ***"For an hour is coming when all who are in the tombs will hear his voice. And come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment."*** (John 5:28-29)

Jesus assured the importance of good deeds, he said to his disciples, ***"Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name? And then will I declare to them, 'I never knew you; depart from me, you workers of lawlessness."*** (Matthew 7:21-23), in The Day of Judgment, he shall deny those who make miracles by his name, for what they have done of evils, and disobeying Allah's (S.W.) Law.

Jesus also asked his disciples –after the resurrection – to ask the people to repent to attain forgiveness, he asked each of them ***"and that repentance and forgiveness of sins should be proclaimed in his name to all nations."*** (Luke 24:47) If salvation would be by faith, then repentance would by kind of vanity.

Jesus sat a good example for his disciples, showing them the status of he who follows the law, he said, ***"Why do you call me 'Lord, Lord,' and not do what I tell you? Everyone who comes to me and hears my words and does them, I will show you what he is like: he is like a man building a house, who dug deep and laid the foundation on the rock. And when a flood arose, the stream broke against that house and could not shake it, because it had been well built. he is like a man building a house, who dug deep and laid the foundation on the rock. And when a flood arose, the stream broke against that house and could not shake it, because it had been well built."*** (Luke 6:46-49)

Jesus had no idea about canceling the law by his blood as Paul claimed. We saw him in, his sayings and acts, assured on the importance of law in the future. He warned them from the abomination, which Daniel told about, he pities them that it might

come on Saturday or winter, as it is difficult to run away in winter, also no worshiping on Saturday following Moses' law, which Jesus (PBUH) respected.

It says, ***"So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand). Then let those who are in Judea flee to the mountains... Pray that your flight may not be in winter or on a Sabbath. For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be."*** (Matthew 24: 15-21)

Moreover, the women, who attended the funeral of the crucified, did not know about provoking the law by Jesus' death; they rested on Saturday following the Torah's teachings. ***"Then they returned and prepared spices and ointments. On the Sabbath they rested according to the commandment."*** (Luke 23:56)
Why, then, Christians nowadays work on Saturdays and do not respect it, as the Jewish do?
Jesus and the women realized that by working on Saturdays they are breaking the Law, which Allah (S.W.) commanded in the Torah. ***"But the seventh day is a Sabbath of solemn rest, holy to the LORD. Whoever does any work on the Sabbath day shall be put to death. Therefore the people of Israel shall keep the Sabbath, observing the Sabbath throughout their generations, as a covenant forever. It is a sign forever between me and the people of Israel."*** (Exodus 31:15-17)

Christians did not only break the law by working on Saturdays, they also abandoned circumcision. The book of Genesis mentions that, ***"both he who is born in your house and he who is bought with your money, shall surely be circumcised. So shall my covenant be in your flesh an everlasting covenant. Any uncircumcised male who is not circumcised in the flesh of his foreskin shall be cut off from his people; he has broken my covenant."*** (Genesis 17:13-14). In addition, the nations, which live on their land and speak their language, should follow the same law. (See Exodus 12:48).

Christians who abandoned circumcision are breaking the Allah's (S.W.) eternal law and disobeying his teachings. Are not those who broke Allah's (S.W.) law afraid of his curse? ***"Cursed be anyone***

who does not confirm the words of this law by doing them." (Deuteronomy 27:26)

If we read carefully the conversation before and during Jerusalem's first council, in which the disciples gathered to discuss provoking circumcision and other Jewish laws, we would know that the council provoked Moses' laws just to win the Christians nations. Jesus did not know about that. Many believers continued to follow that rules long after Jesus' death. If they knew that Jesus provoked the law by his death, there would be protesting in the Jerusalem's council, which was set to discuss the disciples insisting on following Moses' law. ***"But some men came down from Judea and were teaching the brothers, "Unless you are circumcised according to the custom of Moses, you cannot be saved... But some believers who belonged to the party of the Pharisees rose up and said, "It is necessary to circumcise them and to order them to keep the law of Moses. The apostles and the elders were gathered together to consider this matter."*** (Acts 15:1-6)

We have to pause here; Christians claim that the Law of Moses is for the people of Israel only, according to Paul and his followers in Jerusalem's council. Once more, they disagree with Jesus, who said ***"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. Teaching them to observe all that I have commanded you."*** (Matthew 28:19-20).

If Jesus asked them to preach to the nations, he asked them to pass all the commandments that he commanded them; all without missing one, so what did he commanded them?

He commanded them to follow the law ***"The scribes and the Pharisees sit on Moses' seat. so practice and observe whatever they tell you."*** (Matthew 23:1-3), but they proved again that they are Paul's followers, not Jesus.

Adolf Harnack noticed that the apostle's epistles did not mention salvation by crucifixion, but the considered salvation attained only by good deeds, as mentioned in Jacob's letter. ***"What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? ...So also faith by itself, if***

it does not have works, is dead...that faith apart from works is useless." (Jacob 2:14-20). (1)

Judgment is an evidence to disprove salvation

The holy passages in Christianity mention judgment and the last punishment, which is the destiny of the sinners from Christians and others. This disproves all Christians' beliefs about salvation and atonement, and their claimed provoking of the law by Jesus' death.

Christians, in their Gospels, mention the judgment, which Allah (S.W.) will give to Jesus therein. ***"And he has given him authority to execute judgment, because he is the Son of Man."*** (John 5:27)

The holy passages also mention hell, the destiny of those who have done evil, which means that they are not saved from punishment as the Protestants claim**. *"When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne.."Then he will say to those on his left, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels."*** (Matthew 25:31-41)

"The Son of Man will send his angels, and they will gather out of his kingdom all causes of sin and all law-breakers. and throw them into the fiery furnace." (Matthew 13:41-42)

"And whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come." (Matthew 12:32)

John the Baptist also threatened the people of Israel for relying on their lineage without repentance or good deeds. He said, ***"You brood of vipers! Who warned you to flee from the wrath to come? Bear fruit in keeping with repentance. And do not presume to say to yourselves, 'We have Abraham as our father."*** (Matthew 3:7-9)

Jesus said, ***"You serpents, you brood of vipers, how are you to escape being sentenced to hell?"*** (Matthew 23:33), he did not mention the Protestant's salvation, which will save them from the

judgment. Instead, he threatened them of hell***. "For it is better that you lose one of your members than that your whole body be thrown into hell."*** (Matthew 5:29)

The same also, is what mentioned in Hezekiah; a threat to those who do not repent, regardless if they are from among the people of Israel or others. ***"Repent and turn away from your idols, and turn away your faces from all your abominations...For any one of the house of Israel, or of the strangers... who separates himself from me...And I will set my face against that man I will make him a sign and a byword and cut him off."*** (Hezekiah 14:6-8)

Jesus spoke to his disciples, saying, ***"For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven. You have heard that it was said to those of old, 'You shall not murder; and whoever murders will be liable to judgment. But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, 'You fool!' will be liable to the hell of fire."*** (Matthew 5:20-22)

Threatening those who have done evil, Paul said, ***"Though they know God's decree that those who practice such things deserve to die."*** (Romans 1:32), death or stoning is their punishment; they will not be saved by Jesus' crucifixion (PBUH).

Telling those sinners about Allah's (S.W) fair Judgment, Paul adds, ***"We know that the judgment of God rightly falls on those who do such things. Do you suppose, O man--you who judge those who do such things and yet do them yourself--that you will escape the judgment of God?"*** (Romans 2:2-3)

If salvation and crucifixion would save all the people, there would be no meaning for those passages.

If salvation was for all the people, and all the sins, that would mean that salvation also includes those who do evil on earth. Salvation would be a mean to do evil by the name of religion.

Saying that all the people will be saved, makes the prophet's enemies, as Pharaoh, and even the Jews, who made conspiracies

on Jesus, saved from Punishment as well, including Judah Iscariot, the betrayer disciple. Judah is better than many of the sinners nowadays who expect salvation by Jesus' death in spite of their sins. Judah Iscariot died regretful, he showed his regret by paying the price pf his betrayal, faced death.

We wonder why Jesus' death did not give salvation to Judah. Why did Jesus let him kill himself? Why did not he tell him that his salvation is coming soon, and there is no need for committing suicide? Why did Jesus said about him ***"It would have been better for that man if he had not been born."*** (Mark 14:21).

Does not Judah have the right of salvation, as the millions of those who believed in Jesus, and still commit sins but they are sure that they will be saved? ***"For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life."*** (John 3:16)

The Origin of the salvation and the atonement creeds

In the Nicene Council, which was held in 325 C.E, the salvation and atonement creeds were decided. It issued the Nicene Creed, which all Christians believe. It says, “For us and for our salvation, he came down, incarnated, suffered and was buried. The third day he rose again”.

Where did the attendees take this important Christian belief?

Paul’s role in establishing the idea of salvation in Christianity

We might not go beyond the truth if we said that Paul is the real father of salvation and atonement in Christianity. It appears clearly in his words. It says, ***"But God shows his love for us in that while we were still sinners, Christ died for us. Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. For if while we were enemies we were reconciled to God by the death of his Son...Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned...Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come...For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many."*** (Romans 5:8-15)

Paul admitted the importance of the salvation idea for him. He said, ***"For I decided to know nothing among you except Jesus Christ and him crucified."*** (Corinthians (1) 2:2)

Father Polos Elias Al khoury commented on that saying. He said, “There is no doubt that the idea of God’s mercy of his people is the most important idea that overwhelmed Paul, and which he expressed in his letters in many ways. It was God’s mercy that made him sent his only son to save them from their sins. This same idea is the idea that covers Luke’s Gospel.”

In his book “Islam: the real Christianity”, Ernest de Bosch said, “All that concerns salvation and atonement was created by Paul and

others who had never seen Jesus, and are not from the original Christianity” [1]

The idea of salvation and atonement is Paul’s invention. Jesus did not mention it and the disciples did not know about it. One would not understand from the Gospels passages the belief that Christians believe.

Jesus would not conceal such important belief from humanity, as it determines humanity destiny, as claimed by Christians.

Christians try to assure that Jesus and his disciples mentioned this belief. They cling on some evangelical passages, such as:

"She will bear a son, and you shall call his name Jesus, for he will save his people from their sins."(Matthew 1:21)

"For unto you is born this day in the city of David a Savior, who is Christ the Lord." (Luke 2:11),

"for my eyes have seen your salvation." (Luke 2:30),

"even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many." (Matthew 20:28),

"for this is my blood of the covenant, which is poured out for many for the forgiveness of sins." (Matthew 26:28),

"For the Son of Man came to seek and to save the lost." (Luke 19:10)

What John mentioned might be the clearest of these Gospels’ passages. ***"For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him."***(John 3:16-17)

[1] - The Christian creeds between the Quran and reasoning, Hashem Jodah, pp 214. The difference between the creator and the creation, Abdul Rahman Baji Al Baghdadi, pp 465 – 466.

The first thing we notice about those passages that most of them are not Jesus' (PBUH) words, but his disciples, and they did not attributed them to him.

Those passages were written after Paul had written his letters; as the Mark was the first, who wrote his Gospel after Paul's death in 67 C.E. No doubt, that Paul's writing had affected these passages – even though these passages do not prove Christians belief.

Those passages did not mention the original sin or the world's sins. It did not mention freedom or wills. Thus, one would not understand or believe the Christians' creed from these passages.

Those, who deny the idea of salvation and atonement, from among Christians, tended to simplify the meaning of those passages, which Christians use as evidence of salvation and atonement - as mentioned in Encyclopedia Britannica – among those Christians, the Suzinians, the historian Quailes Tesi, and Aibe Lard. [1]

Jesus Sayings, ***"For the Son of Man came to seek and to save the lost"*** (Luke 19/10) was not while talking about salvation by his blood. It was while talking about salvation by doing good deeds as Jesus commanded.

John the Baptist's testimony regarding Jesus, ***"Behold, the Lamb of God, who takes away the sin of the world"*** (John 1/29), is an important one. However, he did not understand what the churches nowadays understand.

Pastor Samaan Kalhoon said, "John the Baptist might not understand his testimony as we understand it now. We understand it by all the light that surrounding it in the New Testament, especially Hebrews. However, he saw and wanted others to see in Jesus God's helpful way, Jesus' life and death for the salvation of every faithful repentant." [2]

This idea slipped from the evangelists' minds and the disciples' as well, who had no idea about the story of salvation. There are no passages to prove their knowledge of that matter, which means that

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[1] - What is Christianity, Mohammad taqi Al Othmany, pp 158 – 165. The Original Sin Between Judaism, Christianity and Isalm, Omayma Shaheen, pp 137 - 139

[2] - The agreement between the two evangelists, Sama'n Kalhoon, pp 116

Jesus did not know about it. It was Paul's idea, which Jesus did not tell about or even know.

Regarding that, Charles Jen Pier said, "From the disciples' point of view, Jesus' death was not a salvation sacrifice."

The disciples did not know that Jesus was going to be crucified, never mind their understanding that he was going to be crucified to save the people from sins. Mark said, ***"For he was teaching his disciples, saying to them, "The Son of Man is going to be delivered into the hands of men, and they will kill him. And when he is killed, after three days he will rise. But they did not understand the saying, and were afraid to ask him."*** (Mark 9:31-32)

Father Matta Al Meskeen said, "Even though Jesus predicted clearly the way of his death…. He hinted to the prosecution, crucifixion, death, and resurrection, but his disciples understood nothing from that; they were hoping of the glory and how they will sit with Jesus on the throne. [1]

Among those disciples were the two who went to Emmaus. They knew nothing about salvation and the consequences of the crucifixion. That was obvious from their answer to Jesus, who appeared disguised to them and asked them, ***"What is this conversation that you are holding with each other as you walk?" And they stood still, looking sad...our chief priests and rulers delivered him up to be condemned to death, and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things happened."*** (Luke 24:17-21).

The two disciples did not know anything about salvation by Jesus' death; they were looking for another salvation, a salvation by the prophet who the people of Israel were waiting.

Priest Al Khodary said, "The word "saves" here does not mean what we understand it now, which is saving the sinner from his sins, it means rescues and setting free". [2]

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[1] - The Gospel according to Matthew, Matta Al Meskeen, pp 496
[2] - The History of Christian thought, Yohanna Gerges Al Khodary, Vol.1 pp 378

The crowd who witnessed the crucifixion did not know that crucifixion saves from sins. Let us read what Luke said, describing the crowd and their sorrows for Jesus, whom they thought was crucified. ***"And all the crowds that had assembled for this spectacle, when they saw what had taken place, returned home beating their breasts. And all his acquaintances and the women who had followed him from Galilee stood at a distance watching these things.*** (Luke 23:48-49)

If what Christians say about salvation was true, they should celebrate Jesus' death, for it saved humanity from the sin, which it carried for ages.

The Salvation and the Atonement in the Holy Books

We should understand the meaning of the passages that mention Jesus the savior according to their meanings in the holy books, not according to Paul and the Churches' councils. The Holy Bible mentions many saviors, but it mentions nothing of what Paul and others preached.

The Torah called Moses a savior, even he did not atone any one ***"This Moses, whom they rejected, saying, 'Who made you a ruler and a judge?'--this man God sent as both ruler and redeemer by the hand of the angel who appeared to him in the bush. This man led them out, performing wonders and signs in Egypt and at the Red Sea and in the wilderness for forty years."*** (Acts 7:35-36) it means to be safe from Pharaoh and his soldiers.

This meaning of salvation and atonement is known in the books of the Torah, which mentioned the savior from the difficulties of life. It mentioned the salvation of the people of Israel from the difficulties. ***"That the LORD has brought you out with a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt."*** (Deuteronomy 7:8), also (Deuteronomy 13:5)

Also ***"Accept atonement, O LORD, for your people Israel, whom you have redeemed, and do not set the guilt of innocent blood in the midst of your people Israel, so that their blood guilt be atoned for."*** (Deuteronomy 21:8)

The book of Psalms called God savior ***"The LORD redeems the life of his servants; none of those who take refuge in him will be condemned."*** (Psalms 34:22), also in the book of Isaiah ***"Thus says the LORD, the Redeemer of Israel and his Holy One, to one deeply despised, abhorred by the nation, the servant of rulers."*** (Isaiah 49:7)

Salvation and atonement have a broader meaning than sacrifice and compensation, on which Paul insisted.

This kind of salvation is the same like what Ehud did. ***"Then the people of Israel cried out to the LORD, and the LORD raised up for them a deliverer, Ehud, the son of Gera, the Benjaminite."*** (Judges 3:15)

All these passages meant the salvation and the atonement on earth, it is a mercy from Allah (S.W.), and it does not need the blood of a savior.

The task of salvation that Jesus did is not different from that meaning. Priest Zachariah limited the purpose of salvation on earth only. Jesus will save his people from their enemies; as the prophets had told; Zachariah, who thanked God for the born Messiah (Jesus PBUH), was one of them. ***"Blessed be the Lord God of Israel, for he has visited and redeemed his people. and has raised up a horn of salvation for us in the house of his servant David, as he spoke by the mouth of his holy prophets from of old, that we should be saved from our enemies and from the hand of all who hate us. to show the mercy promised to our fathers and to remember his holy covenant. the oath that he swore to our father Abraham, to grant us. hat we, being delivered from the hand of our enemies, might serve him without fear. in holiness and righteousness before him all our days."*** (Luke 1:68-75)

Father Matta Al Meskeen said, “The salvation, which Zachariah mentioned, is not the spiritual salvation, but the salvation from the enemies who control the land, as well as the atonement. Understanding salvation that Zachariah mentioned in this way is an old phrase suitable for the time before crucifixion. Thus, the secret of salvation remains unknown until the last moment of the Old Testament. Salvation means to become free from the Romans’

control and their enmity, and this what Zachariah meant by his saying" [1]

Zachariah prophesized Jesus the savior of whom the holy prophets had told long ago; Jesus who will save his people from their enemies as God promised Abraham. Zachariah did not mention that the prophets knew about the Christians salvation; they know nothing about it.

Priest Samaan Kalhoon agrees about this. He said about Jesus contemporary people, "They waited for him as a Messiah, but expected a timely salvation only."

Then Zachariah continues to talk about his son the Baptist; telling about his role of guiding his people to the way of salvation **"And you, child, will be called the prophet of the Most High; for you will go before the Lord to prepare his ways. to give knowledge of salvation to his people in the forgiveness of their sins. Because of the tender mercy of our God, whereby the sunrise shall visit us from on high. To give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace."** (Luke 1:76-79).

He did not mean by salvation and atonement what Christians told about salvation by Jesus blood, he meant salvation from the evil of enemies and their control, by repentance and good deeds.

The two disciples called Jesus the savior following the same meaning. They said, ***"And how our chief priests and rulers delivered him up to be condemned to death, and crucified him. But we had hoped that he was the one to redeem Israel."*** (Luke 24:20-21), which means, we hoped that the salvation from the people of Israel would be by him, but they crucified and killed him. Luke said, ***"For the Son of Man came to seek and to save the lost."*** (Luke 19:10), this meaning, as repentance, was mentioned by Zach the high priest in Jericho; he promised to give half of his money for charity. Zach's salvation was by repentance and the good deed, a kind of salvation all the prophets had told about, the passage does not refer to salvation by the slaughtered Jesus' blood, as Christians say.

[1] - The Gospel according to luke, Matta Ak Meskeen, pp 114 -115, See also the Bible's Dictionary, pp 344

Salvation and the old paganisms

A question presents it self, where did Paul get this belief? Is it from his won creativity or from old resources? If so, what were those resources? To what extent did Paul benefit from them?

In his celebrated book “Paganism in Christianity”, the scholar Mohammed Taher At Tenneer gave the answers for these questions and others. We will quote many of the similarities between Christianity and paganism.

The Inheritance of the sin

The idea of sin inheritance is known in Jewish beliefs long ago before Christianity; it was mentioned in many passages that talked about it and assured it. ***"You show steadfast love to thousands, but you repay the guilt of fathers to their children after them, O great and mighty God, whose name is the LORD of hosts."*** (Jeremiah 32:18)

Also in the book of Deuteronomy ***"No one born of a forbidden union may enter the assembly of the LORD. Even to the tenth generation."*** (Deuteronomy 23:2)

"The LORD is slow to anger and abounding in steadfast love, forgiving iniquity and transgression, but he will by no means clear the guilty, visiting the iniquity of the fathers on the children, to the third and the fourth generation." (Numbers 14:18)

"Keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children's children, to the third and the fourth generation."(Exodus 34:7)

This is what they relate to David ***"Behold, I was brought forth in iniquity, and in sin did my mother conceive me."*** (Psalms 51:5) [1]

[1]- The Bible Writings Encyclopedia mentions that some Jewish teachers consider David (PBUH) – Be far from it – as illegitimate child. Others believe that his sin was that he had a non- Jewish blood, which was

Jeremiah mentioned the complaint of the people of Israel about this injustice (See Jeremiah 16:10-13)

The prophet Ezekiel – as mentioned in his book - discussed with the people of Israel the matter of the sin inheritance. ***"Yet you say, 'Why should not the son suffer for the iniquity of the father? The soul who sins shall die. The son shall not suffer for the iniquity of the father, nor the father suffer for the iniquity of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself."*** (Ezekiel 18:19-20)

These passages mentioned sin inheritance, but none of them mentioned Adam's sin, of which Christians cling. The origin of this idea is from the Jewish beliefs, where Paul was raised then he passed it to Christianity through his letters.

Where did the Jews get the idea of sin inheritance? Is it from their creativity, or they took from others?

The truth is that this idea was taken from the paganism, which was near to the Jews and where this belief was known. This what the Holy Bible criticized, ***"and they followed the nations that were around them, concerning whom the LORD had commanded them that they should not do like them. Therefore the LORD was very angry with Israel and removed them out of his sight."*** (Kings (2) 17:15-18).

Among the oldest believers in sin inheritance are the pagan Indians. The historian Horinor Williams quoted from their prayers, "I am a sinner, evil is my nature, my mother passed the sin to me. Save me! You are the savior of the sinners, you are waiver of sins and guilt." [1]

The idea of the savior in paganism

The idea of the savior, which saves his people, was known in paganism long ago before Christianity. The old nations sacrificed a beloved child to please heaven, then salvation became by killing a

transferred to him through his grand mothers, like Ruth the Mouabian. The Bible Writings Encyclopedia,Vol.3 pp 395

[1] - Paganism in Christianity, Mohammad Taher At Tenneer, pp 31

criminal. For the Babylonian the victim wore royal cloths to be like the son of the king, and then he was whipped and hanged.

The Jews have a day for atonement, in which the Rabbi puts his hand on a live young goat and confesses of the sins of the people of Israel, and when he carries the sins, the Rabbi would release it.

The Jews give a special importance to the first born, as the Torah says, ***"Consecrate to me all the firstborn. Whatever is the first to open the womb among the people of Israel, both of man and of beast, is mine."*** (Exodus 13:2), Jesus is the first born of creations, and he is more suitable to be sacrificed!

The death of the savior God

The idea of God's death is a pagan Greek belief, as the Greek believed of some gods' death. However, the Greek kept other gods to lead the world, while Christians did not keep any god after their god died. Those who believed that Jesus is God did not tell us who was leading and monitoring the world the days when the God died; the three days, he spent in the grave.

Salvation by one of the gods or the son of god is also known in paganism. In his book "The Truth Rock", Sir Arthur Findlay mentioned that there were sixteen people, whom the nations considered as gods helped in saving them.
Among them: AUZORIS in Egypt 1700 B.C, BAL in Babylon 1200 B.C, ANIS in FERGIA 1170 B.C, NAMOS in Syria 1160 B.C, DIOS FIOS in Greece 1100 B.C, Krishna in India 1000 B.C, ANDRA in TIBT 725 B.C, Buddha in China 560 B.C, BROMTHIOS in Greece 547 B.C, MITRAS in Persia 400 B.C." [1]

After intensive study to the pagan beliefs, we find big similarities between them and those of Christians about Jesus the savior.

Buddha, the savior for the Indians and the Chinese, might be the most similar to the savior in Christianity. The reason of this similarity might be that Jesus came late so Christians had limited time to improve that belief.

[1] - The Christian creeds between the Quran and reasoning, Hashem Jodah, pp 219

Buddhists – According to historians -, call Buddha the Christ the only child and the world savior. They say, he is a perfect human and a perfect god had incarnated as a human, he sacrificed himself to save humans from their sins, so that they will not be punished.

One of the Buddhist songs about Buddha says, “You suffered from insults, prison and death patiently to bring happiness to the people. You forgave those who have done wrong onto you.

In his book “The History of the Sanskrit Literature”, Max Muller said, “The Buddhist claim that Buddha said: let the sins of the world fall upon me for the world to be saved”

The Buddhists believe that humans are evils by their nature; there is no way to reform them except by a savior.

The Egyptians considered Azores as god. In his book “The Egyptians Creed”, the historian Bonwick said, “Egyptians considered Azores as a savior, he was insulted and killed because of his hard work to do the right things and fight the sins.

In his book, “The myths of the Torah and the Gospel and other Similar Religions”, the scholar Dawn agreed with him.

Historians mentioned that the Egyptians believed that their savior resurrected after death; and he will be the judge of the dead on the Day of Judgment. They mentioned in their myths that Azores was a rightful judge; his brother mocked him, killed him and distributed his body parts to the cities of Egypt. Then his widow, Uzis, went and collected his parts while she was crying. Then a light came from the sky, which brought the parts of the dead body together, and he went up to the sky to hold the scale of mercy and justice” [1]

The Indians considered their god ‘Krishna’ their savior as well. Priest George cocas said, “They describe Krishna as a submissive hero and filled with divinity, because he sacrificed himself” and they think no one could do what he has done.

In his book, “The myths of the Torah and the Gospel and other Similar Religions”, the scholar Dawn said, “Indians believe that Krishna, is the first born, and he is the god Vishnu himself, whom-

[1] - Readings in The Holy Bible, Abdul Raheem Mohammad, Vol. 2 pp 238 -239

according to them- has no beginning nor end, moved to save the earth from its carriage, he saved human by sacrificing him self". The same mentioned by the scholar Hook.

Indians mention many ways of Krishna's death, the most important, that he died hanged on a tree. Their books describe him crucified with a crown of gold on his head. Dawn said, "Believing in salvation by presenting one of the gods as a sacrifice is an old belief for Indians and the pagans. The people of Nepal, also, believed the same of their god Andhra; they describe him crucified with nails' holes in his body to save humans from their sins, as the historian Hagen described that in his book "Anglo Sickness" [1]

Mentioning these examples is enough, where some people believed of killing their gods as sacrifice, which are many in paganism. We conclude by Pelican Challis' saying, "There is a strange similarity between Christianity and other ancient religions. Jesus was born from a virgin and so was Persia from Dana. He was saved by miracle from his enemies just like Dionysus and Horus. He died then rose from the dead like Azores, Adonis, or Dionysus Zagros, in the beginning of spring like Ates and Tamouz. We find similar pictures of his torture in Babylon. He is worshiped as a savior like Mithra.. It is possible that some Christians will be embarrassed if they knew these similarities. If they know how narrow-minded they are for believing that, their religion is unique. While those who are broad-minded may be happy to know that their religion is a result of copying very old ideas." [2]

The Bloodshed as a way of atonement

Paul did not take from paganism the idea of the savior only; he also mentioned Jesus' bloodshed.

He said, ***"Whom God put forward as propitiation by his blood, to be received by faith."*** (Romans 3:25),

"Since, therefore, we have now been justified by his blood." (Romans 5:9)

[1] - Paganism in Christianity, Mohammad Taher At Tenneer, pp 29 - 32
[2] - Summary of Religions History, Philsian Chali, pp 263

"The cup of blessing that we bless, is it not a participation in the blood of Christ?" (Corinthians (1) 10:16)

"In him we have redemption through his blood, the forgiveness of our trespasses." (Ephesians 1:7),

"For Christ, our Passover lamb, has been sacrificed." (Corinthians (1) 5:7)

We find many like these passages in Paul's epistles. Indeed, it is a strange idea; for, Jesus (PBUH) was not slaughtered. The Gospels mention that he was crucified, not slaughtered. Death by crucifixion does not shed blood. The Gospels do not mention that he shed blood, except for what John said, and it was after Jesus' death. ***"But when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water."*** (John 19:23-34), and it is not slaughtering any way.

The researcher Wills said, "We have to remember that death by crucifixion does not shed blood more than what hanging does. Describing Jesus as whose blood was shed for humanity is actually a sentence that too far from accuracy. [1]

Saying that the only way to please Allah (S.W.) is by shedding blood of a sacrifice is an old idea of Jews and the pagan before them. We see that clear in the Torah. ***"Then Noah built an altar to the LORD...and offered burnt offerings on the altar. And when the LORD smelled the pleasing aroma, the LORD said in his heart, "I will never again curse the ground because of man."*** (Genesis 8:20-21)

David (PBUH) did the same, "***And David built there an altar to the LORD and presented burnt offerings and peace offerings and called on the LORD, and the LORD answered him with fire from heaven upon the altar of burnt offering."*** (Chronicles (1) 21:26)

Thus, we see the Jewish idea of God is that he is full of the smell of blood. It describes God as angry and cannot be satisfied except by

[1] - Christianity without Christ, Kamel Safa'n, pp 45

the smell of blood and burns, and only then, he will be pleased with his people. Arthur Weigal said, “We cannot accept this scary theological idea any more, which for unknown reasons needed a voluntary sacrifice; it contradicts with what we believe of God, that he is the most powerful or the most loving.” [1]

Kamel Saafan believes that “The idea of shedding Jesus’ blood is taken from Mithraism; as they used to sacrifice a calf, take its blood and put it on the sinner to be born again after the calf blood flow on him.” [2]

Gods’ descending to hell to save the dead

Again, Christians’ beliefs liken those of paganism, when Christians claimed that Jesus descended to hell to save the suffering dead people from punishment. In the book of Acts, Peter said, ***"he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades [3], nor did his flesh see corruption."*** (Acts 2:31) Peter, in his epistle, also said about Jesus, ***"in which he went and proclaimed to the spirits in prison."*** (Peter (1) 3:19)

This strange idea became a Christian creed and saint Christum (347 C.E.) mentioned its importance. He said, “No one denies Jesus’ descending to hell except an atheist.”

Saint KLIMNDOS said, “Jesus preached the Gospel to the people of the hell, as he preached it to those on earth, to believe in him and have salvation”, and the same was mentioned by Origin and other Christians saints.

[1] - Christianity without Christ, Kamel Safa’n, pp 45
[2] - ibid
[3] - This passage is a quotation from Psalms (Psalms 16/10) and it is an alteration from the original Hebrew Writings.



The Hebrew text reads “Was not abandoned to Hades” but the Arabic translators made it, “Was not abandoned IN Hades” which gives totally different meaning.

This belief is an old pagan belief mentioned by those who worshiped Krishna. They believed of his descending to hell to save those who are in prison; those who worshiped Zoroaster, Adonis, Hercules, Mercury, Koltz, and others, also mentioned it.

When Christians arrived to America, they found many religions. The priests started preaching Christianity to those nations. After studying those religions, they were surprised to find that there are many similarities between them and Christianity, especially what concerned the matters of sin and salvation. [1]

How do Christians explain the similarity between their beliefs and other old pagan religions, which made Christianity an altered copy from those religions?

Father James Todd, the lecturer in Oxford University, said, "It is a divine secret, above human's mind. It is impossible to explain it according to the way humans think." [2]

Allah (S.W.), the Almighty is right. He (S.W.) told that what Christians say is similar to those of the old nations, and a copy from their bad ideas. ***"That is a saying from their mouth; (in this) they but imitate what the unbelievers of old used to say. Allah's curse be on them: how they are deluded away from the Truth!"*** (At Tawba: 30), and this is what Allah (S.W.) has warned them from falling into.

"Say: "O people of the Book! exceed not in your religion the bounds (of what is proper), trespassing beyond the truth, nor follow the vain desires of people who went wrong in times gone by,- who misled many, and strayed (themselves) from the even way." (Al Ma'ida : 77)

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[1] - Paganism in Christianity, pp 102, the History of the Christian thought, Vol. 1 pp 367 - 372
[2] - Honest discussion between Allah's worshiper and Christ worshiper, pp 41

Conclusion

We have reached the answer for our fourth question in this series; The True Guidance and Light series. We have answered the question "Was Jesus crucified for our Atonement" with reasoning and scientific methodology.

This notarized study has shown few facts that the person who is searching for the truth cannot deny. It proved Jesus' (PBUH) rescue from crucifixion, as the Old Testament tell and as Jesus (PBUH) told his disciples and followers. We have also seen Allah's (S.W) plan for the betrayer, who betrayed his master, as he fall in the hole that he had dug.

We have seen this result in many places and verses in the Holy Bible, and as history recorded many Christian sects who knew and believed this fact. We also proved that humans are free from the Original Sin, and that Adam's sin does not go to anyone but him.

With much evidence, we proved that the inheritance of the sin – as Christians claim – is an absurd idea that is rejected by the mind and reason. It is a cruel idea that is far from Allah (S.W.), and Paul, his followers and those who met after him in the Nicene Council copied it from pagans, who were before Jesus' (PBUH) time.

Finally, I thank the reader for reading these lines, and gladly invite him/her to read the following part of this series, which is "Does the Bible Prophesize Prophet Mohammad (PBUH)?

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